There is extant of this Reverend Authors, these other Treatises.

THe Christian-mans Calling; or, a Treatise of making Religion ones Business, wherein the Nature and Necessity of it is discovered; as also the Christian directed how he may perform it, in *Religious Duties*, *Natural Actions*, his *Particular Vocation*, his *Family Directions*, and his *own Recreation*; to be read in Families for their instruction and Edification. The first Part.

Likewise this second Part.

The Door of Salvation opened by the Key of Regeneration; or a Treatise containing the *Nature*, *Necessity*, *Marks*, and *Means* of Regeneration, as also the duty of the Regenerate.

The beauty of Magistracy, in an Exposition of the 82 *Psalm*, where is set forth the *Necessity*, *Utility*, *Dignity*, *Duty* and *Morality* of *Magistrates*.

The fading of the flesh and the flourishing of Faith; or, one Cast for eternity, with the onely way to throw it well.

There is coming to the Press, the Third and last part of the *Christian Mans Calling*, wherein the Christian is directed how to make Religion his business, in his *dealings* with all men, in the *Choice* of his Companions, in his carriage in *Good* Company, in *bad* Company, in *Solitariness* or when he is alone, on a *week-day*, from morning to night, in *visiting the sick*, on a *dying Bed*, as also the *means* how a Christian may do this, and some *Motives* to it.

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THE Christian-Mans Calling,

OR A

TREATISE

OF

Making RELIGION ones Buſineſs,

WHEREIN

Chriſtians are directed how to perform it

In the Relations of { *Parents*, *Children*, *Husbands*, *Wives*, *Maſters*, *Servants*.

In the Conditions of { *Proſperity* *Adverſity*.

The SECOND PART.

By *GEORGE SWINNOCK*, M.A. Preacher of the Goſpel late at *Great-Kimbel* in the County of *Bucks*.

1 Pet. 1.13. *As he which hath called you is holy, ſo be ye holy in all manner of converſation.*

In omni converſatione, *i. e.* ut nulla ſit pars vitæ quæ non hunc bonum ſanctitatis odorem redoleat. *Calvin. in 1 Pet. 1.*

LONDON, Printed by *J. B.* for *Tho. Parkhurſt*, at the three Crowns, at the lower end of *Cheap-ſide*, and *D. Newman* at the Kings Arms in the *Poultry*, 1663.

(50) 418, (14) p

THE
Christian-Man's Calling;
OR A
TREATISE
OF
WHEREIN
Christians are directed how to perform it
In the Relations of
Parents,
Children,
Husbands,
Wives,
Masters,
Servants.
In the Conditions of
Rich,
Poor.
The SECOND PART.

To the VVorſhipful George Bates, *Eſq; Doctor of Phyſick, one of the Colledge, and Phyſician in Ordinary to his Excellent Majeſty* CHARLES *the Second.*

Worthy Sir,

THat *Phyſick* is *Honourable* to the Profeſſors, and *profitable* to the natural Body, and ſo to the body Politick, of which they are members, is acknowledged by every one that is *ſanæ mentis*, and doth not need *Hellebore*. The Heathen did not without reaſon highly commend *Hippocrates* (amongſt the *Grecians*) and *Cornelius Celſus* (amongſt the *Latines*) for being the firſt that ventured and waded into the depth of that Myſterie, and by writing tranſmitted it to poſterity; they valued their *Pharmacia* at ſo high a rate, that *Apollo* and *Æſculapius* (eſteemed by ſome) the firſt founders of *Phyſick*, were

adored as *gods*, for the excellencie of their Invention. The Poet doth *heroically* trumpet the *Physicians* praise,

Cicero de natura Deorum, lib. 3. p. 248.

Homer. Iliad. λ.

Ιατρὸς γὰρ ἀνὴρ πολλῶν ἀντάξιος ἄλλων.
Omnibus est aliis medicus præstantior unus.
Of men *Physicians* are the best,
And do by far exceed the rest.

The *Word of God* which addeth real worth to whatsoever it extolleth, mentioneth *Physicians* by way of honour, before the giving of the Law, doth not only implicitlie *allow*, (*Exod.* 21:19, 20.) but expresly *command* (if the old English translation may be credited) the use of *Physick*; *He giveth medicine to heal their sicknesse*: Nay the blessed God is pleased to stile himself *Jehovah Rophe*, *The Lord the Physician*; And the *holy Jesus* hath his *name* (though chiefly in a spiritual sense) from his *healing* nature and propertie.

Gen. 50. 2.

Psa. 147. 3.

Exod. 15. 26.

Ἰησοῦς *ab* ἰάομαι, *Sano. Alii asserunt vocem esse puræ Hebræam Iehoshua vel Jeshua, & Græcum tantum in pronunciatione.*

Health is the *Prince*, *the first born* (as life is the *King*) of outward blessings. The *Widow* in the Gospel disesteemed her *substance* in comparison of this *jewel*. The *Physitian* therefore which is *manus Dei* (as *Hierophilus* calls him) *the hand of* God to bring this pearl to us, when we have lost it, may well be welcome and precious.

cious. Indeed were it the Divine pleasure to give all men a constant frame of *health* during their pilgrimage, as *Hector Boetius* saith of the *Isles* of the *Orcades*, *That the people live there an hundred and twenty years* ordinarilie *in perfect health*: And *Paulus Iovius* reports of our Countrie that in old time the *Britans lived long without Physick*, this were a wonderful favour; for he liveth *miserably* that lives upon *medicines*, and who to uphold *Nature* is in a continual use of *Art*. This made *Ambrose* cry out, *Qui se medicis dederit, seipsum sibi negat*: and *Plato* complain, *That it is a great sign of a corrupt Commonwealth where Physicians and Lawyers abound*: But according to *Cicero*, *Mortalium nemo est quem non attingat dolor morbusque*: Tis not more natural for man to beget a *Son* then for his body to breed *sickness*.

Nec domus aut fundus aut eris acervus & auri, Ægroto domini deducunt corpore febres. Horat.

Misere vivit, qui medice vivit.

Amb. Ser. 22. in Psal. 119.

Cic. 3. Tusc.

Νοῦσοι δ' ἀνθρώποισιν ἐφ' ἡμέρῃ ἠδ' ὀλοὴ νυκτὶ
Αὐτόμαται φοιτῶσι κακὰ θνητοῖσι φέρουσαι
Σίγῃ· ἐπὶ φωνὴν ἔξειλετο μητίετα Ζεύς.

Hesiod.

Some tell us that in every *two years* there is such store of ill humors engendred in one body that a vessel of *one hundred ounces* will scarce hold them. *Hippocrates* himself saith, *Ultimus sanitatis gradus est morbo proximus*. Sure I am

Senec.

with the Moralist, *Ipsi ceu Deo nullo est opus, he is commander of heaven who needeth no help.* And *Melancthon* doth not without cause bewail his *ignorance*, and indict him for *cruelty*, as *Felo de se*, who contemned the means (*Physick*) and the Ministers (*Physicians*) of health; *Barbara immanitate & inscitia deploranda contemnunt præcepta sanitatis, mortem & morbos ultra accersunt.* Tis taxed as a piece of great folly in the *Romans*, who when Physicians came from *Greece* to *Rome*, banished them by the counsel of *Cato*, as sent by the subtile *Greeks* to torture the Romans.

Melanct. de anima.

Mornæus de verit. Relig. c. 8

God and Nature that *nihil agunt frustra*, have appointed *hearbs* not onely for *meat*, but also for *medicine*, the vertue and value of which would never be found, nor the hearbs made serviceable to their right ends, if some did not employ their time and talents in the search The work tis confest is full of difficultie, but that addeth (as to the ignomy of those Empericks, who have but *one Panacea* for all people, and all diseases, so) to the glory of the ingenious Workman. The nature of Simples is said by some to alter according to the difference of the places in which they grow, or the constitutions of the persons to whom they are given.

They

They tell us that *Opium* in *Turky* doth ſcarce offend any, but with us in a ſmal quantity it ſtupifieth; that *Cicuta* is a ſtrong poiſon in *Greece*, but with us hath not ſuch violent effects. Experience acquainteth us that what helpeth one, hurteth another in the *ſame diſtemper*; nay that the ſame Patient may receive damage or advantage by his phyſick, as the fit ſeaſon of taking it is obſerved or neglected. How miſerable then are thoſe places which are delivered up to the mercy (I ſhould ſay cruelty and execution) of *Montebanks*, who undertake to cure all *maladies* with one *remedy* (as their *Aurum potabile*, or uſually ſomething worſe, for this they often take, ſeldom give) or at leaſt the ſame *ſore* in all conſtitutions with one *ſalve*. Surely the impudence and ignorance of theſe *Quacks* was that which moved *Agrippa* to ſuch an heat, when he uttered *Multo plus periculi à medicamento quam à morbo*: and it may be ſaid of ſuch a one with the Poet, none knows

In libellis qui vulgo verſantur apud literatos, incautiores multa legunt, à quibus decipiuntur; eximia illis, ſed portentoſum hauriunt venenum. Penottus Præf. de Mar Med.

Quot Themiſon ægros autumno occiderit uno. *Juvenal.*

The Medicines they preſcribe are uſually as ineffectual as that of the Frenchman, who gave theſe Verſes in writing to his Patients for the cure of all diſeaſes;

Si

Becan. Sum. Theol. part. 1. cap. 16.

Si vis curari de morbo neſcio quali,
Accipias herbam, ſed qualem neſcio, nec quam,
Ponas neſcio quo, curabere neſcio quando.

They are thus Engliſhed,

Your pain, I know not what, do not foreſlow
To cure with hearbs, but what I do not know,
Place them well bruiſed, I know not where, and then
You ſhall be perfect whole, I know not when,

But what a felicity is it to meet with perſons both of much *ſcience* and *conſcience* in this profeſſion, who underſtand and conſider the *cauſe* of diſeaſes, the *nature* of the ingredients, the *conſtitutions* of the Patients, the *difference* of Climates, and the proper *ſeaſons* of adminiſtring *Phyſick*, and accordingly preſcribe and apply it with faithfulneſs! Such honoured Sir, through divine providence hath been my happineſs ſince I obtained the favour of your acquaintance. I ſhould be ſordidly ungrateful if I were not mindful how willing you have been upon all occaſions (ſometimes at midnight) to give your advice *gratis* to me or mine. But I muſt eſpecially acknowledge, to the glory of the *bleſſed God*, with thankful-

neſs

neſs to *you* (which I voluntarily promiſed to do publickly, ſome years ſince, though I had not a convenient opportunity until now) *your indefatigable diligence*, and (little leſs then) *miraculous ſucceſs*, about my dear Conſumptionate Wife. The great Philoſopher ſaith, *He that loſeth a good Wife, hath loſt half the happineſs of his life.* I muſt confeſs to the honour of Free Grace, that ſhe whom I have found a *meet help, was nigh unto death* (a dead woman long ago in the judgement of all her friends) *but God had mercy on her, and not on her only but on me*, and her many ſmall Children alſo, and was pleaſed to make you the means of very much good to her; to him therefore as the Author and principal Efficient, I do publickly give the praiſe; For

Sanus ſum, gratias ago Creatori. Langueo, & in hoc laudo domini voluntatem. Hier. ad Paulum.

Dejicit & relevat, premit & ſolatia præſtat,
Enecat & poſſit vivificare Deus.

God only can *command* health. *Phyſick* is only the *order* in which he is pleaſed to work. *Paraceſus* who boaſted that he could make *others immortal*, died himſelf before he had attained (ſeventy years) the age of a man. To the Divine Majeſty therefore, the Lepers under the Law

Law, after they were cleanſed, were to offer their gifts, and all ſorts after their ſickneſs, the ranſom of their lives, *Exod.* 31. And I do heartily acknowledg my great engagements to you as his Miniſter and Inſtrument, who were as careful of her (not for your **Fee*, for you never would take a peny, ſcorning to cure a Conſumption in the *body* by one in the *purſe*) as if you would cure by *friendſhip* as much as by *phyſick*, exactly anſwering the Moraliſts deſcription of a tender and ingenious Phyſician: *Quare medico plus debeo? Quia ex Medico in amicum tranſit, & me non arte quam vendit, obligat, ſed benigna & familiari voluntate. Ille plus impendit, quam medico neceſſe eſt. Pro me, non pro fama artis, extimuit. Non fuit contentus remedia monſtrare, ſed admovit. Interea ſolicitus aſſedit, ad ſuſpecta tempora occurrit. Nullum miniſterium oneri illi, nullum faſtidio fuit. Gemitus meos non ſecurus excepit. In turba multorum invocantium, ego illi potiſſima cura fui. Huic ego non tanquam medico, ſed tanquam amico obligatus ſum.* And through Divine help as *ſucceſsfull* as if you had been

The ſame word θεραπεύειν, which ſignifieth to *heal*, ſignifieth to *worſhip*, becauſe after healing men ſhould worſhip.

*Yet the Phyſitian is worthy of a liberal *Fee*. The *Abderites* when they wrote to *Hipocrates* for the cure of *Demoritus* (whom they thought diſtracted becauſe he always laughed at the ridiculouſneſs of mens lives) ſent him word *Quicquid auri apud nos eſt, libenter perſolvemus, etiamſi tota urbs noſtra aurum eſſet.* Abderan. Epiſt. Hippoc. *Vis morborum pretia medentibus: Fori tabes pecuniam Advocatis fert.* Tacit. Annal. l. 11.

Senec. de benef. lib. 6. cap. 16.

been *appropriated* (according to the custom of the *Ægyptians*) to the study of that single *distemper*, and *predestinated* (according to *Paracelsus* opinion) to its *cure*; wherefore with that Master of Moral Philosophie, *Nec Medico in majus gratia referri potest, nec Nauta, si naufragium sustulit*; I cannot be thankful enough to my Physitian, especially if such a one whose worth the whole Nation is acquainted with. *Idem de Benef. lib. 3. cap. 35.*

The truth is, that if I had been so *unjustly* ungrateful, as to have studied to *conceal* the great debt I owe you, there are so many *witnesses* of it, that I had but consulted my own shame. But as a publick confession of my engagements, *in grati animi* μνημόσυνον, I present you with this *Treatise*, the matter of which calls for your perusal, though the *Auther* craves your pardon. The work of Christianity in every *Relation* and *Condition* (the subject of it) is clearly consistent with, and *necessary* to *your Calling*. The *Divine* and *Physitian* do both *Convenire in uno tertio*, they are both for *Curing*; the *Divine* heals *Corpus per animam*; the *Physitian*, *Animam per corpus*. Every *Divine* is a *spiritual Physitian*, and every *Physitian* ought to be a *spirituall Divine*, though not *by profession*, yet in *practice*. *Marcilius Ficinus* was *simul & semel*

Hieron. in Epist. ad Philem.

Medicus & Sacerdos. Luke ὁ ἰατρὸς ὁ ἀγαπητὸς, the *beloved Physitian*, was a *divine Evangelist*, of whom *Hierom* excellently, *De Medico corporum factus erat Medicus animarum, cujus libri quoties leguntur in ecclesiis, toties divina pharmaca hominibus offeruntur.* *Theology* is the *Mistris*, all other *Sciences* and *Arts* but *handmaids*; and then they know their places, and serve for the right purpose, when they are (as the spoils which *David* took from the *Gentiles*) consecrated to the temple.

All ornaments to a person void of Religion are but like *flowers* to a *dead Corps*, notwithstanding which it hath neither life nor lovelines. The Oracle of *Apollo* judged *Socrates* the *wisest man* of his time; and his Scholar *Xenophon* gives him this encomium, *Talis fuit Socrates quem omnium optimum & felicissimum statuam*; yet his other Scholar *Plato* acknowlegeth him a great Drinker, and his Master *Aristotle* saith he was *Scurra Atticus*. *Democritus* who was esteemed a famous *Philosopher*, an expert *Physitian*, an excellent *Mathematician*, a profound *Politician*, *omnifariam doctus*, of whom *Hippocrates* writes, *Nihil in toto opificio naturæ de quo non scripsit*: And *Aristotle* himself who is stiled *Regula naturæ*, *natu-*

Xenoph. de dict. Socrat. lib. 4.

naturæ miraculum, ipsa eruditio, sol scientiarum, mare, sophia, Antistes literarum & sapientiæ, are both by *Lactantius* clearlie proved to be illiterate fools, and speaking asses; *Nihil (inquit) inter hos & bestias nisi quod loquuntur.* *Learning* without *Grace* converts the blessings of God into the *provision of lusts*, As the pearl which *beautifieth* a man, is the *disease* of the fish that breeds it; So those parts which render a Christian more *comely*, are *mortal* (many times) to others, being *instruments* of sin, and *fuell* to their corruptions; Like *Belshazzar* they devote those *golden vessells* to the use of their *Idols*, which should be serviceable to the *Sanctuary*.

Lactant. lib. 3. de sapientia, cap. 17. & 20. l. 26. cap. 8.

He that for parts and learning is Natures *pride*, and the very utmost she hath to shew, without Religion, is but a *Learned Dunce*. *Quia Christi non habet condimentum, vanus est ejus labor, & peritura ædificatio*, saith *Hierom*. *Neque enim præstantissima* naturæ *&* industriæ *dona, autalicujus* morbi *acutioris cruciatus lenire, aut inquinatæ & rugientis* conscientiæ *ictus & laniatus repellere, aut fugientem revocare* animam, *aut* Gehennæ *flammas quasi injecta guttula minuere, aut denique horribili* iræ *Dei excutiendo sustinendove oneri vel minimas vires submini*strare *possunt*,

Hieron. in Ezek. 13.

Animalis homo, p. 30.

ſunt, according to learned *Reynolds*. No, it is Godlineſs alone, which as the Diamond to the Ring, addeth real value to all natural and acquired acompliſhments, and which is the onely Ark for a ſoul to be ſheltered in, when a deluge overfloweth.

He is the beſt *Scholar* that knoweth the *plague* of his own heart, and hath got it *healed* with the blood of Chriſt. There is no *Grammarian* like him that hath learned how to decline ſin in every *caſe*; No *Logician* like him who can finde out Satans *ſubtilties*, and evade his *Paralogiſms*; No *Arithmetician* like him who hath learned to *number his days and to apply his heart to wiſdom*; And no *Muſician* like him who doth by an holy life, to the tune of *Truth in the inward parts*, ſing forth the praiſes of his God; He is beſt skilled in *Aſtronomy* that hath his *Converſation in Heaven*, and walketh daily in the view of thoſe celeſtial *Beauties* and *Glories*; None is skill'd in *Oeconomicks*, but he who *walketh in the midſt of his houſe with a perfect heart*: He is an excellent *Rhetoritian* that, like *Jacob*, can *plead* ſo as to overcome and prevail with God himſelf: He is the famous *Phyſician* that makes it his chief ſtudy to procure his *vici-*

ated

ated nature healed by the renewing work of the Holy Spirit: And he is the onely *Politician*, who is wise to *Salvation*. These things will appear to be truths when we all appear in the other World. *Great parts* without *Piety* will bring at that day but the *greater punishment*. *Field-Officers* that boast before the *Battell* with their Scarfs on their sides and their Plumes in their hats at the head of their *Divisions*, are glad when the *Army is routed*, and all are *taken*, to throw away their *gaudy feathers* and *gorgeous armor*, and would willingly pass then for *Common Souldiers*: O how glad would unsanctified Scholars be, who are now cried up for *sublime wits*, for the *Quintessence of Learning*, for *living Libraries*, and *Divine Eagles*, for *Magistri Sententiarum*, *Doctores Angelici*, *Seraphici*, if they could passe at the Great Day for the greatest Naturals, and most ignorant Innocents that ever were in the World!

Honoured Sir,

I write these things, partly to shew that this Tractate, though not Physical, may properly enough be presented to a Physician,

an, when Religion is so absolutely requisite in all; and partly to quicken all Scholars to diligent endeavours after true piety, for a right management of their parts.

Though corruption cankers the greatest Blessings, and makes them tributary to Satan; yet Religion will reduce them to their Obedience, and make them pay their *homage*, and *Allegiance* to the *King of Saints*. This is in part discovered in the ensuing Discourse, in that part which concerneth a Saints carriage in a prosperous condition. Indeed *extreams* are dangerous, a middle estate is safest: as a middle temper of the Sea between a *still calm* and a *violent tempest*, is most helpful to convey the Mariner to his Haven. But the embroydered providences of God are like a curious piece of *Arras* made up of several pieces, some whereof are *Crewell*, or *Thread*, others *Silver* and *Gold*; Some are cast down with loads of misery, others are loaden with extraordinary mercies; now both these conditions are great temptations, especially the latter.

The *highest* Towers are soonest destroyed with *lightning*, and those *Boughs* which are *fullest* laden, are apt to break with their

own

own *weight*. *Exceſsive heat* as *exceſsive cold* quickly degenerates into *poyſon*; but *Grace* is a ſtrong *Corrective* that will not onely preſerve it from being *mortal*, but alſo make it *Medicinal* and uſeful to the health of the ſoul.

The good Lord grant that the veſſell of your precious ſoul, when furniſhed with the *largeſt ſails* of Proſperity, may move the more ſwiftly; and in the *greateſt ſtorm* of Adverſity, be ſo *ballaſted* with grace as to ſail *ſafely* to your *Port* of bliſs: that in your ſhort day you may be always *purging* out by Faith and Repentance your *ſpiritual diſeaſes*; and viſited with the Divine *ſaving health*; that at the evening of your *mortall ſickneſs*, the Great Phyſician may adminiſter a *Cordiall* to you of his own *living Water*, and that at the night of death when your *Sun* ſhall ſet, *The Sun of Righteouſneſs may ariſe upon you with healing under his wings*, and make your ſoul (as his body in the Goſpel) *every whit whole*.

Medicus medicorum tibi, una cum chariſsima Conjuge, liberiſq; ſuaviſsimis animis in hac vita ſaluberri-

luberrimis benedicat, & pro summa tua in Evangelii ministrum pietate, salutem in futura sempiternam retribuat. Ita precatur & (dum in vivis fuerit[8]*) precabitur,*

Reverentiæ tuæ in
Christo obstrictissimus

E Museo meo in Magna Kimbell
11. *Nov.* 1663.

GEORGIUS SWINNOCKUS

The

The PREFACE and EPISTLE to the READER, wherein the right Christian is Characterized, out of the General Heads in the Three Parts of the Christian Mans calling.

Reader,

KNowledge *is the excellency of a* Man, *whereby he is* (*usually*) *differenced from a* Brute. *The Knowledge of* Christ *is the excellency of the* Christian, *whereby he is differenced from an* Heathen; *a* practical *knowledge is the excellency of the* true *Christian, whereby he is known from the* false *one*; *knowledge without practice is like a* glass eye, *all for* shew, *and nothing for* use; *right knowledge like* Rachels Mandrakes, *is helpful to make the Saint fruitful*; *It hath not onely* eyes *to see Gods Will, but also* feet *to walk in his way*; It is life eternal (*so*) to know the onely true God, and Jesus Christ whom he hath sent. *The* Spring *of this knowledge*

may be in the head, and its riſe *in the underſtanding; but it* ſlideth *down into the heart*, breaketh out *into the life, and ſo* floweth *along in the* channel *of grace and holineſs, till at laſt it* loſe *it ſelf in the* Ocean *of glory.* Conſtancy *in this holy courſe is the* Crown *and* Character *of the ſincere Chriſtian. An* infirm *ſoul like a* feveriſh *body hath an* unequal pulſe, *he is (as his fits are)* now *and* then *pious, when his worldly pleaſures will give him* leave, *and his earthly profits allow him* leaſure; *but the ſound ſoul, like the natural* Sun *is* always *running this ſpiritual race. Others like the* Merops *or* Wood-pecker, *may have* gay feathers, *make a great profeſſion, but (as that Bird* ἐν τῇ γῇ νοσσεύει*) they build their neſts, lay up their treaſures on* earth; *but the upright ſoul hath his hopes and happineſs in the* other world, *and therefore is always trading and ſending thither;* I have inclined my heart to keep thy ſtatutes always unto the end, *Pſa.* 119. 112. *Obſerve, Firſt, The* truth *of his holineſs*, I have inclined *(not my* ears, *nor my* tongue, *but)* my heart; *Secondly, the* teſt *of it*, to keep *(not my own* inventions, *nor others* traditions, *but)* thy ſtatutes; *Thirdly, the* term *of it, not for a* fit, *or a ſtart, but* Alway, *without* intermiſſion, unto the end, *without* backſliding. *The* time *of my ſubjection to Gods ſtatutes, is till I enter upon my* eternity, *and time (with me) ſhall be no more* unto the end. *His obedience is* real, *not* verbal, *to* keep *thy* ſtatutes; *Action is the* life *of Religion, the gracious perſon can as ſoon ceaſe to* be, *as ceaſe to* do; *His voice is like* Elijah *to* Obadiah; As the Lord liveth, I will ſhew my ſelf. *Hypocrites, as they ſay of the Nightingale*

and

and Cuckoe, are vox & præterea nihil, *nothing but* voice *and* talk, *their whole work consisteth in words, as if they were* Lawyers, *to get their living by* much speaking; *but though those work onely with their* tongues, *the Christian speaketh powerfully with his* hands, His works praise him in the gate. 2. *His obedience is* cordial *as well as* real, I have inclined my heart. *The* wheels *of his actions are* regular *in their motion, but his heart is the* Spring *of the* watch, *which sets them a going. His heart is the* text *upon which* his *conversation is a* living exposition. *His* Comment *may fayl and fall short, but the* text *is ever sound and true.* 3. *His obedience is constant as well as cordial,* always, unto the end. Always, *in every place, passage and providence, every calling, company and condition, in every action, ordinance, and relation; wherever I go, and whatsoever I do, my heart is always inclined to keep thy statutes.* Unto the end, *as long as I live, till* death *put an end both to my* labour *and my* life. *The Tradesman in his particular* calling, *who intendeth to make any thing of it, spendeth* most *of his* time *at it; He is either buying in, or selling out his wares, or casting up his Books, or fetching in his debts, some way or other, furthering his calling. It is not the* Picture *of Wares on the stall, or the Masters standing with his hands in his* Pocket *that will preserve his family, or prevent poverty from entring his Shop like an armed man. The Christian in his* General calling, *if he will get any thing by it, will have no leasure to be idle or loyter, but must be both diligent and constant at it. The great profession which some make (if Religion be not their busi-*

neſs) will never prevent their eternal perdition. How many veſſels have ſuffered ſhipwrack for all their glorious names of Triumph, Safeguard and Good-ſpeed! The Weapons of many Souldiers who pretend that they are Liſted under the Captain of our Salvation, will like ruſty rotten Muſkets, Recoyl and fly in their Faces, when they come (in an hour of death, or day of judgement) to uſe them.

Nature hath made the Roots of many Trees bitter, whoſe Fruits are very ſweet, ſignifying to us that pleaſures are not to be expected without paines. The heathen Poet could ſee and ſay as much.

Eurip. Rheſ.

Ἀργὸς γὰρ ὕδης θεὸν ἔχων ἀνὰ σῶμα
Βίου λύπαις᾽ ἂν συλλόγοις ἄνευ πόνου.

The Iſraelites could not enjoy the land flowing with milk and hony, till they had fought with, and conquered the Cananites, and forced their way through grievous obſtacles and oppoſitions. The Saint muſt paſs by the Angel with a drawn Sword in his hand, before he can enter into Paradiſe. His work is much and manifold, his enemies are many and mighty; and twil coſt him hot water, before he can diſplay his colours upon the Walls of the new Hieruſalem, and receive his Crown. If he ſhould like the Waſp intend chiefly his paſtime, and pleaſure, and filling himſelf with the pureſt hony, he would quickly grow foggy, and be eaſily ſlayn by his Foes. He doth therefore like the Bee, of whom ſome write, that ſhe never loſeth a day from work abroad, if the Air will give leave;

leave; and when the weather is tempestuous, she cleanseth her Hive, carrieth out the filth, and keepeth watch and ward at her gates for fear of her enemies, and hereby she gets something to live upon when others starve.

The nature and necessity of this religious industry I have largely discussed in the First Part of the Christian Mans Calling; *the general heads of which Treatise, as also of this Second, and the Third and last (which Part, God continuing health and help, thou mayst see within a few months) I shall epitomize in this ensuing Character of the true Christian.*

The first part Epitomized.

The right Christian is one whose conversation *is in Heaven, though his* habitation *be on earth; he* dwelleth *here below, but he* liveth *above; Religion is his* Mistris *to whom he hath surrendred the* keys *of his heart, and to whom in his life he is not a* complemental, *but a* real servant. *The World may be in the* Suburbs, *but God reigneth in the* City. *He* useth *the Creatures, yet* enjoyeth *none but Jesus Christ. Heaven is the* Center, *to which all the* lines *of his life tend, and in which they meet and end. Holiness is his* High-way, *in which he dayly walketh, and he thinks that day lost in which he makes not some Progress towards his journeys end, eternal life. He travaileth in* company *with many civil and natural affairs, but he is specially watchful that they keep their* distance *all the way.* * *He is one that makes (not his* own *nor any* others, *but)* Gods Will *the rule of his worship.*

Doctrine. That every person ought to make Religion his principal business.

**Qu.* What Religion or godliness is. *An.* It is a worshipping the true God in heart and life according to his revealed will.

He

He is careful to pay his God *his due to the utmost of his power (though to do it he is forced sometimes to compound with his Family or particular calling, and to pay them short) yet he dares not pay his piety to God in* counterfeit peices, *or in any coin but such as hath a divine stamp, the King of Heavens* image and superscription on it.

To make Religion ones business is 1 To give it the first place.

He giveth Religion the right hand of fellowship, *in his daily conversation, causing his* servants *(bodily and worldly business) to wait, till his* Master *(the blessed God) be served. He doth not mind godliness by* the by, *or when he hath nothing else to do, but prefer it in his practices, as well as his principles before all other things whatsoever. He hath more* manners *then to let the* Lord of glory *wait his leasure; and more* wisdom, *when he is going to speak to the* King of Kings, *about matters of life and death, then to let the trifles of this world stay him by the way.*

2 To follow it with diligence.

He mindeth *his business when he is about it, and dareth not do his holy work* by halves; *whether he pray, or hear, or read, or meditate, or whatsoever sacred performance he sets upon, he serveth his God with all* his heart, *and* with all his might. *He so considereth the weight and consequence of his religious duties, the* worthiness *and holiness of God with whom he hath to do, that he believeth no labour to be great enough, no carriage to be gracious enough, for the* manner *of his worship; no* love *to be hot enough, no* honour *to be high enough for the* object *of his worship; nay, and his very* all *to be too too* little *for him.*

3 To continue in it till death.

He is not onely diligent in, but also constant *at this Heavenly Calling; When he is walking with* men, *he walketh with* God; *all the while he liveth in the* flesh,

fleſh, *he loveth after the* ſpirit; Religion *is his dayly and hourly* Companion; *at his table, tis his* ſauce *which makes his* meat *ſavoury*; *in his ſhop tis his* ſcales *which makes his wares weighty, in his Chamber tis the* hand *that makes his bed eaſie*; *all his* colours *are layd in this* oyl *of grace. His whole life, though it may have now and then a* comma *and a* parentheſis *in it, is but* one continued and entire ſpeech *of prayer and prayſe to his Lord. He* laboureth *whilſt he liveth, and neither deſireth nor expecteth* reſt *till the night of Death bring him a* writ of eaſe.

He is one that is perſwaded, religion to be the end of his creation, and of all the mercies that he enjoyeth, and ſo his Gods end is ever in his eye, and he minds the meſſage *about which his God ſent him into the World, whatſoever he omits. He is more* rational *then to conceive his* heaven-born ſoul *to be given him, that he might live a* brute *to eat, and drink, and ſport, and ſleep; and more* religious *then to prefer his* meat *before his* meſſage, *or* himſelf *before his* Maſter. *He often admoniſheth himſelf (with* Bernard *in his ſtudious Cell)* Soul, Soul, Remember for what end thou cameſt hither; and is a Fellow-commoner *with Angels, in obeying the Precepts and feeding on thoſe pleaſures which flow from the Fountain of his being and happineſs. He cannot think of the day wherein his Maſter will call him to an account how he hath done the* work *about which he is ſet, and diſcharged the* errand *about which he is ſent, without fear, and therefore dares not be falſe or unfaithful. He ſets out in earneſt for the* undefiled inheritance, *as knowing that it cannot be attained*

The Reaſon why Religion ought to be our buſineſs. 1 Becauſe tis the end of our being and continuance in this world.

2 Reaſon from the neceſſity of making it our buſineſs.

tained without violence. He *beleiveth that the gate of life is* straight, *and none can enter in except they* strive; *that he must* conquer *if he will be* crowned, *and* win *the weight of glory if he will* wear *it*; *therefore he overlooks all discouragements, overleaps all impediments, puts forth all his strength and* works *in this, that he may* rest *in the other world.* He *judgeth the matters of his* God, *of his soul, and of* eternity, *to be infinitely more ponderous and weighty, more excellent and worthy then the affairs of his* family *and of his* body, *which last but for a few* days, *and thence he is provoked and perswaded to give them the* precedency *in all his actions, to pursue them with* industry *against all opposition, and to persevere in them with* constancy *to his dissolution.*

3 Reason, because its a work of the greatest weight. It is God-work, Soul-work, Eternity-work.

He is one that doth not onely use diligence *himself, but also* bemoan *the* negligence *of others*; *his soul* weeps *for others* wickedness, *in their eager pursuit of* lying vanities, *and careless neglect of real and* saving mercies. *When he beholdeth worldlings toying with mean* trifles, *and playing like children (onely this difference) with* greater baubles, *take such paines to dig into the* mines *of the earth for* Gold, *and then to find nothing but their* own Graves; *when he beholdeth the* greatest *and* wisest *of the World, like* Augustus *to play with* Nuts, *or* Alexander Severus *with* Dogs, *or* Lucians Jupiter *to spend their time in painting the Wings of* Butter-flies, *to be so busie about* nothing; *he doth not* with Democritus, laugh *at the ridiculousness of their lives, but* with Heraclitus, mourn *for their madness*

Use. 1. Bewayling the deadness of this heavenly trade, when the worlds trade is so quick.

madneſs and miſery. When he obſerveth amongſt profeſſours, ſo much ſcience *and ſo little* conſcience; *ſo many* Chriſtians *without* Chriſt; *ſo much* talking *of Gods word, and ſo little* walking *in Gods way; ſo many who like* Trees *ſeem to aſpire to Heaven, and yet are* rooted *in the earth, contending vehemently like* Fiſhes *for a few* crums *that are thrown into the waters; like ſome* reſty Jades, *when* good provender *is before them, to pick at* ſtraws *that lie under their feet; to ride, and run, and watch, and work, for a thing of naught, for a few poor* ſcraps *that comes from the creatures Table, when the fleſh of Chriſt which is* meat indeed, *and the blood of Chriſt which is* drink indeed, *and all the dainties of the Goſpel are before them, and offered to them; he doth both wonder at, and bewayl their* folly *and* phrenſy.

He is one whoſe pious pulſe is ever beating, and whoſe religious ſoul is ever breathing after his God and Saviour. His holineſs like the fire *on the* Altar *comes down from heaven, and though it may ſometimes abate, ſometimes increaſe in its heat, yet it* never *goeth out day nor night. He is holy, as his God is holy, in all manner of converſation*. Though his godlineſs like a Simple of a* predominant *quality, give a tincture to all the* mixtures *of his natural and civil actions, yet it gives the greateſt relliſh and ſavour to his* ſpiritual *compoſitions which belong to the* Sanctuary. *He is* always *circumſpect in his carriage, becauſe he is ever in the view of Gods eye; but he is moſt pious when he comes* ſolemnly *into Gods preſence, knowing that great Princes are more curious of their near*

2. Uſe. Exhor. To make Religion our buſineſs in every part and paſſage of our lives.

The Chriſtian directed how to make Religion his buſineſs.

* 1 In religious duties in general.

attendants, *then of those that are at a* further distance. *He considereth that* holiness *becometh Gods* house, *that* dead duties *are no way sutable to a* living God, *that the ordinances of his God are* edged tools, *and not in the least to be jested with, that his soul and eternal estate are at stake in every performance, and therefore as* David *he danceth before the Ark* with all his might, *he prayeth, he heareth, he singeth, he communicateth, he doth all with* heat, *and* heartiness, *with* love *and* liveliness, *as for his* life, *as for his* soul, *as for his* everlasting Salvation. *The* vessel *of his soul* moveth *steadily, and* saileth *swiftly on the* waters *of the Sanctuary, being* ballasted *with an holy fear, and furnished with the* sails *of a living faith. He goeth to duty, not for duty, but to give* glory *to his God in them, and to receive* grace *from his God through them, that he might by them be made partaker of the divine nature. He* prayeth *with* reverence, *as to a God, and with* confidence *as to a Father, and gets his whole living by this trade of* begging. *He beleiveth his prayer to be* answered, *when his petition is* denyed, *and never goeth from the beautiful gate of Gods Temple without some alms. As in the* presence *of the Lord he gives* audience *to his word, and is known to be one of Christs* sheep *by his* earmark, *of hearing his voice and following him. He layeth up the* jewel *of the word in the* Cabinet *of his* heart, *and layeth it out as occasion serveth in his* conversation. *He goeth to the* Sacramental boord, *as to his* dying bed, *and thinks no preparation great enough for the reception of the* Lord of glory. *His first question at the table, is with the Church;* Saw ye him whom my soul loveth? *and with the* Greeks *to*

The manner of his performing duties.

The ends.

In particular. In prayer.

In hearing.

In receiving the Lords Supper.

Philip,

Philip; Sir, I would fain see Jesus; *and if* Christ *be absent, whoever, or whatever be present, the Cup though it be gold hath no worth, no Wine in it, for he goeth from the Table more hungry and unsatisfied then he came to it. He goeth to Ordinances as* Zacheus *to his* Sycamore *tree, to have a sight of his* Saviour; *and as* Moses *to the Mount, to commune with his* God, *and then onely he is at ease, when he can accomplish his end. He counts that prayer the best prayer, wherein he enjoyeth most of his* Saviour, *that sermon the best sermon, that giveth the deepest wounds to his* sins, *and those elements the onely Sacrament that are a* taste *and* Seal *of this eternal salvation.*

On a Lords day.

He is one that of all seasons hath the highest respect for the Lords day, *as having experimentally found, that to be the day of his greatest spiritual feasts. He needeth no* Priest, *as the Jews had to sound a* Trumpet *the day before, and give notice of the ensuing Sabbath, for he longs for it more then* lovers *for the day of their* wedding, *and the whole week to him is but a preparation for the heavenly works of that honourable day. He emptieth his heart over night of those ill humours which may be contracted by the worlds course fare, that he may have the better appetite to those dainties which shall be set before him on that day. In it he chearfully meditates on Gods* works, *and carefully attendeth on Gods* word, *he* worketh the work of him that sent him into the world *all the day long, and wisheth the day longer for the duties sake; He esteemeth* every part *of this golden season* precious, *and doth gather up the fragments of it that nothing be lost. At the night of*

this Market-day *for his soul, he calls himself to a reckoning what he hath got, how much he hath gained, and counts it an ill* day *if he be not more* informed *in his judgement, or* reformed *in his affections, and more* conformed *in his conversation to his Lord Jesus Christ.*

2 The Christian is directed how to make Religion his business in his natural actions as eating, drinking, clothing, and sleeping.

He is one that frameth his Kitchin (*his natural actions*) *as well as his* Chappel (*his spiritual*) *according to the* rule *and* square *of Religion. He doth not* feed without fear, *but eat his bread* before the Lord, *as knowing that it doth not nourish by its own* power, *but by divine* providence, *and that its the* meanes *of preserving his life, not the* end *of his living. He* feedeth *his flesh, but doth not* pamper *it, as fearing that God who alloweth him sufficient for his* need, *but not provision for his* lust. *He keeps a strict hand on this unruly* horse, *his appetite, least if the* reins *lay on its own* shoulders, *it should run on and wander to his* ruine; *yet because his body is his souls* beast *on which it dependeth very much in its motions, he rules over it with* reason, *not with* rashness, *useth it as a* servant, *not as a* slave, *and alloweth it convenient refreshment and rest. But his* recreation *is not his* occupation, *onely his* sauce *which he useth sparingly to make his* meat (*his work*) *relish the better and go down the pleasanter.*

3 In his recreations.

4 In his particular calling.

He is one that mindeth his general calling in his particular, *and tradeth with his* temporal *stock for the* true riches. *His care is to make the* mayd *to know her place, and* wait *on Religion, and his fear lest at any time she should* usurp authority *over her* Mistress. *If the world smile on him, he dares not* trust *it, but endeavours when its* possessions *flow in upon him, that his affections may not*

flow

flow out upon it. When he aboundeth in goods, *he aboundeth in* thankfulneſs *to the Giver, and deſireth more to* improve *his wealth aright, then to* increaſe *it. If the world* frown *upon him, and he decreaſe in the means of the earth, he laboureth to decreaſe in* earthly-mindedneſs, *and rejoyceth at the taking away of the* fuel, *when he findeth thereby the* fire *to go out; Howſoever the Wiſe God* throw *him, he falls like a* Die *upon a* ſquare, *having learned in all conditions to be contented, how to* abound *and how to be* abaſed.

5 In the government of his Family.

He is one that is holy at home *as well as* abroad, *and walketh in the* midſt of his houſe with a perfect heart. *His houſe is a* little Church, *conſecrated to the deereſt Redeemer, wherein his God is prayſed and Worſhipped; and a* true *though* ſmall reſemblance *of the higheſt heavens.* Holineſs to the Lord *is written on all the Veſſels, Rooms (and in his deſire and endeavour) on all the Inhabitants in it. It is the grief of his ſoul to have a curſed* Cham, *or ſcoffing* Iſhmael, *or prophane* Eſau *in his Family; and O how his heart akes for fear any ſhould drop out of his houſe, into hell! He is a* Prieſt *to pray for them, a* Prophet *to inſtruct them, and a* King *to govern them according to the word of God; He is ſpecially watchful to ſet them a* good pattern, *knowing that he like the* Admiral *in a Navy, carrieth the* light *for all the reſt, and they are prone to imitate his practices whether right or wrong.*

So far the firſt part of the Chriſtian mans calling.

* The ſecond part epitomized.

* *He manifeſteth* Religion *in every* Relation, *and filleth them up with ſutable converſation. He is not like the* earth, *light in one* part, *and always dark at the ſame time in* others; *but as the Heavens, at all*

The Chriſtian is directed how to make Religion his buſineſs.

6 In his Relations.

times

times, and in all parts light. As he is a Parent, he doth not like Æſops Ape, hug his child to death with fondneſs, nor bring up his Children to bring down his family, but bringeth them up in the nurture and admonition of the Lord. He deſireth more to ſee them gracious, then to ſee them great, and takes more thoughts for their immortal ſpirits, then for their fading fleſh. He provides for their bodies, and gives them ſuch education, as may make them ſerviceable to men, but he prefers their ſouls, and is mainly ſolicitous about that breeding which may make them ſerviceable to the bleſſed God. As he is a Son he labours to approve himſelf the moſt dutiful child in the Country. He honoureth his Parents both inwardly and outwardly, in his language, and carriage, and ſubmitteth to them in all things, in the Lord. He yeildeth obedience to his earthly, out of conſcience to his heavenly Father, and payeth his duty both to God and Man in the ſame action. If he be rebuked for his faults, he is not onely patient to ſubmit, but alſo pious to reform; and kiſſeth the rod for teaching him his leſſon. Though his Parents be wicked and careleſs of his weal, yet he is tender of their welfare. He dareth not diſcover their nakedneſs, nor diſobey their lawful preceps (becauſe they themſelves are prophane) but he ſerveth them with the more care to win them to Chriſt, and is ſo affectionate towards them, that he doth not onely to his power ſupply (if need be) their poverty, but would lay down his natural life to prevent their eternal death. If he be an Husband in his behaviour towards his Wife, he imitateth his Head in his carriage towards his Body, he nouriſheth

1 As a Parent

2 As a Child.

3 If an husband

riſheth and cheriſheth her as the Lord the Church. *She is in his eye the* faireſt *of women, and in his judgement the* fitteſt *for him of any in the world. He choſe her more for her weight in* grace, *then in* gold, *and he valueth her not according to her eſtate in the earth, but in the* Covenant. *Whatſoever ſhe be either for* perſon *or* portion, *or* parts, *or* parentage, *he eſteemeth and affecteth her more for her* piety, *and becauſe of Gods* Ordinance, *then for any, or all of them. If ſhe err, he ſeeketh to* draw *her home with the* cords of love, *if ſhe continue in the faith, he ſeeketh to confirm her with the* bands of kindneſs. *Love is his* whetſtone *to provoke her to obey him, and love is his* loadſtone *to allure her to obey God. His* love *is one ingredient in all compoſitions; and his love is her Cordial in her ſick and ſad conditions. He loveth her outward man above all his means, and affordeth it what her neceſſity and conveniency require, and what his eſtate will allow; but he is exceeding tender of her inward man, praying with her, and for her, inſtructing her, and uſing all helps, that* Chriſt *may be her* Husband, *and* Heaven *her* Joynture. *If ſhe be a* Wife *ſhe is ſubject to her* Husband, as the Church is to Chriſt; *ſhe doth not queſtion his* place, *nor quarrel with his* power, *but in obedience to Gods ordinance honour his* perſon, *and obey his lawful* pleaſure. *Though he command what is* below *her, or* painful *to her (if not ſinful) ſhe doth not* complain *of, but* comply *with his commands. Her* clothing *is the* ſattin *of ſanctity, the* purple *of* purity, *the* white Linnen *of innocency, and* the ornament of a meek and quiet

4 If ſhe be a wife.

quiet ſpirit, which is in the ſight of God of great price; *Her meat and drink is to do the will (under God and in ſubordination to him) of her Husband; If he be ſatisfied, and her God not diſobeyed, who ever be diſpleaſed, ſhe is contented; She reverenceth him as her* Head, *and loveth him as her* Heart; *and as ſhe is one with him in* name *and* condition, *ſo ſhe endeavours as much as may be to be one with him in* nature *and* diſpoſition; *She is faithful to his* eternal, *as well as his* temporal *eſtate, and more careful to have him rich towards God, then rich in this world. She is mindful of her* houſhold *as well as her* huſband, *and is a meet help to him, not onely in his* perſonal, *but alſo in his* domeſtical *concernments.* The heart of her Husband doth ſafely truſt in her, ſo that he ſhall have no need of ſpoil; She will do him good and not evil all the days of her life. She ſeeketh wool and flax, and worketh willingly with her hands; She is like the Merchants Ship, ſhe bringeth her food from far; ſhe riſeth while it is yet night, and giveth meat to her houſhold, and a portion to her maidens; She conſidereth a field and buyeth it; with the fruit of her hands ſhe planteth a vineyard, ſhe girdeth her loyns with ſtrength, and ſtrengtheneth her armes. She perceiveth that her Merchandiſe is good, her candle goeth not out by night; She layeth her hands to the Spindle, and her hands hold the Diſtaff; ſhe ſtretcheth out her hands to the poor, yea, ſhe ſtretcheth out her hands to the needy. She openeth her mouth with wiſdom, and in her tongue, is the law of kindneſs; ſhe looketh well

to

to the ways of her houſhould, and eateth not the bread of idleneſs; Many Daughters have done vertuouſly, but ſhe excelleth them all.

5 If he be a Maſter.

If he be a Maſter, *he carrieth himſelf towards his ſervants as one that hath a* Maſter in Heaven. *He knoweth that his ſervants are* made *of the ſame* mold, *and may be* heirs *of the ſame* happineſs *with himſelf*; *that though there be a* civil, *yet there is no* natural *or* ſpiritual *diſtinction, and he treateth them anſwerably in all his actions. He commandeth them as* Abraham *his houſhold, to keep* the way of the Lord; *is more careful that they mind Gods* worſhip, *then his own* work; *and is more ſorrowful when* God *is diſobeyed, then when his own* affairs *are neglected. He* uſeth *his ſervants, but dareth not* abuſe *them, by overworking, or underkeeping them. He giveth to them what is juſt and equal, both in their work and reward; but he is more diligent to teach them, and more deſirous they ſhould learn the* Trade *of* Chriſtianity, *then his* own *calling.*

6 If a Servant.

If he be a Servant, *he liveth like the Lords* Freeman, walking at liberty, and ſeeking Gods precepts. *He denyeth* ſinful *ſubjection to any, but he yeildeth* civil *ſubjection to all whom his God hath ſet over him. Though his Maſter be* froward *and* crabbed, *he ſerveth him with* fear, *and* conſcience, *as perſwaded that his reſpect and obedience is due, not to* mans nature, *but to* Gods Order and Ordinance. *If his Maſter be* holy, *he both not ſlight him becauſe a* Brother, *but counts him worthy of* double honour, *he ho-*

nours him for his relation as his Master, *and for his Religion as his* Christian Master. *He is* diligent *in his duty whether his Master be present or absent, knowing that the eye of his God is ever on him, and as having the fear of his God ever in him. Whether his Master be* good *or* bad, courteous *or* churlish, *he is faithful in his calling, doth his work as* to the Lord, *hoping that of the Lord he shall* receive his reward. *He serveth his* Maker *in serving his* Master, *and doth all in singleness of heart, as unto Christ, looking at last for the* inheritance of a Son.

The Christian is directed how to make Religion his business.

7 In every condition.

He is one that is holy in every condition, *as well as in every* relation, *and walketh in all weathers in the way of Gods commandements. In* prosperity *he giveth God* prayse; *in* adversity *he is* patient, *in both* pious. *He suteth his carriage, not according to his* company, *but according to his* condition; He *seeth by experience, that as* fat bodies *are most liable to* diseases, *and the* best meat *to be blown with flies; so prosperous men are most prone to prophaness; therefore though his mountain be never so strong, he is not secure, but the more wealth he hath, the more watchful he is, lest it should be a provocation to wickedness; his heart is not the more* lifted up *for the greatness of his heaps, but in an high wind he keepeth a low sail because that is most safe.* His substance *is not the object of his* confidence, *for he seeth tis a sandy foundation;* he trusteth not in uncertain riches, but in the living God, who giveth him all things richly to enjoy. He *is* sensible *of others sufferings, notwithstanding his own safety; and though his own drink be* wine,

In Prosperity.

yet

yet its Purl-royal *in which he taſteth his brethrens* worm-wood. *He valueth himſelf not by the confluence of* creatures, *but by the* unſearchable riches that are in Chriſt, *for he believeth no other wealth will be currant in the other world. He beholdeth many to be* high, *whoſe lives ſpeak them to be now under Gods* hatred, *and in the road to* Hell, *and therefore he rateth himſelf not by his* houſes *or* lands, *or* temporal poſſeſſions, *but by his right to the* Fathers houſe, *the* inheritance *of the* Saints *in light, and his* eternal portion. *He giveth* God *the* prayſe *of all his plenty, believing that not his own* diligence, *ſo much as Gods* gracious providence *is the original of his* proſperity. *He is therefore chiefly glad of power, and riches, and outward mercies, becauſe he may get his God the more glory and honour, and hath opportunity thereby of being the richer in good works. He doth like the induſtrious Bee, work hard in this Summer of proſperity, and lay in proviſion, that he may have ſome honey of comfort to feed upon in a winter of ſcarcity and miſery.* He is not afraid of the ſnow when it cometh, being prepared for it with double cloathing. *In the hard* In Adverſity. *weather of* adverſity *he keepeth his ſpiritual health, nay he increaſeth it, and is made thereby partaker of Gods holineſs; he dares not murmur at* inſtruments, *much leſs quarrel at the* efficient, *but he ſeeth* Gods hand *at the bottom of the* warrant *for his correction, and that keeps the* Kings peace *in his breaſt. He knoweth that though ſecond cauſes may intend* evil, *yet the firſt cauſe (whoſe will muſt ſtand) intendeth his* good, *and ſo he patiently ſubmitteth to his puniſhment, becauſe it tendeth to his*

profit. He juſtifieth *God when he* condemneth *him*; *and though God* kill him, *yet he will love him, and* truſt in him. *He* rejoyceth *in the* tree *of his comforts, the God of all Conſolation, when the* fruit *is fallen off*; *and* though the Fig-tree doth not bloſſom, nor the Vine yield her fruit, yet he rejoyceth in the Lord, and is glad in the rock of his ſalvation. *When he is ſcourged, he* feels *the ſtroaks, yet not to* fret *at the* rod, *but to find out the* root *whence it grew (his ſin) that he may amend what he hath done amiſs. Indeed as ſoon as the* diſeaſe *ſheweth it ſelf, he inquires into the* cauſe; *as ſoon as the* Meſſenger *appeareth, he asketh his* errand, *and diſpatcheth that as ſuddenly as he may to haſten his departure.*

So far the ſecond part. The third and laſt Epitomized.

He is not onely religious in his duties *to God, but alſo righteous in his* dealings *with men. Though he be married to Religion, yet (in this ſhe is not like his wife) ſhe is not a* keeper at home, *but whereever he goeth, ſhe beareth him company*; *He is not like an* Hypocrite, *tender of the* firſt *Table, and careleſs of the* ſecond; *nor like an* Heathen, *who will not wrong his* Neighbour *of the leaſt* mite, *but robbeth God of* millions; *but he* exerciſeth himſelf to keep a conſcience void of offence, towards God, and towards all men. He *traffiqueth for* grace, *when he is trading about his* goods, *and laboureth that therein he may do good both to himſelf and others. Every place he is called to, is a* temple, *all his works are* worſhip, *and every man he deals with, is a* Monitor *to remember him to offer ſacrifice to his God.*

8 In his dealings with all men.

When

When he is alone, *he is at leasure to be serious with his own soul, and to enquire into its case and condition. In his greatest* company *he is alone to* himself, *and in his greatest* secrecy *in company with his* God. *The truth is, he is never alone, for the* father is always with him, *and he thinks what a holy man* (*Dr.* Sibs,) *was wont to say,* My God and I are good company; *Yet he often sequestreth himself from the* crowd, *that he may enjoy the sweetest kisses from Jesus Christ. He can tell how to be* solitary *as well as how to be* sociable, *and hath many a time found the* golden *and* silver *mines in* solitary *places, where were no inhabitans. He hath had many a* good turn *in his garden, or private Chamber, when he hath walked unseen, and Christ hath been his fellow-travailer; No bread hath been more* sweet, *then that which he hath eaten in* secret, *when Christ hath been his Fellow-commoner.*

9 In his solitarineſs.

He is for company, *as well as for* privacy, *but he is for* Good fellowship, *he delights onely in them that are true Christians. He chooseth rather to travail* alone *then with* Theeves, *wicked men, that will conspire to rob him of his precious* grace, *at least of his precious* time; *he is a* Companion of all that fear God and keep his statutes. *He* chooseth *to converse with* Saints, *though he* useth *sometimes* (*as his occasions and relations call him*) *to converse with* sinners: *He doth not like the* Camelion, *turn himself into the* colour *of his* company, *nor like* liquid things *take his form from that place in which he is, but as a* solid body, *keeps his figure where-ever he be;* Nay, *he endeavoureth as those that carry*

10 In Company.

In the choice of his companions.

In good Company.

In bad Company.

On a week day from morning till night.

ry ſtrong ſents *about them, to perfume all perſons and places in which he cometh. If he be among the* good, *he watcheth their words, their works, that he may receive ſome good from them, and do ſome good to them. He hopes that his heart as cold as it is, will get ſome heat by being ſo near ſuch* glowing coals; *And he* provoketh *them to his power, and in his place, to* love and to good works. *The* Communion of Saints, *is a great comfort to him in his pilgrimage, and an article both of his* Creed *and his* practice. *If he be among the* bad, *his work is to make them* better, *and he is watchful that they do not make him* worſe. *Though he cannot avoid the* company *of ſinners, yet he is careful to avoid the* contagions *of their ſins. He knoweth that its hard for* Sheep *to be in the midſt of ſuch* Thorns, *and to loſe no part of their* fleece; *therefore when he ſeeth he can do no good, he haſteneth away leaſt he ſhould receive ſome evil.*

Godlineſs is his buſineſs, not only amongſt all perſons, *but alſo on all* ſeaſons. *He doth not put on religion as ſome their* beſt cloaths, *on ſome* high, *or ſome* Holy-day *only, but tis his ordinary, and his conſtant attire; every* week-day *is with him a* Lords day, *for he liveth in* the fear of the Lord all the day long. *When he openeth his* eyes *in the morning, he lifteth* them up to his Maker, *both with* prayſe *for the laſt nights protection, and in* prayer *for the enſuing days providence. He ſets out for the other World, before he undertakes his worldly works, and expecteth no bleſſing on them till he have firſt begged it. He dares not venture abroad* faſting *for fear of* infection, *from thoſe many ill fumes and vapours which he is ſure to encounter. He*

ſpen

ſpendeth the greateſt part of the day in his particular vocation, but ſo that in it he is limited and directed by religion. He buyeth *as one that* poſſeſſeth *not,* ſelleth *as one that hath a* ſoul *to* ſave, uſeth *the world as not* abuſing *it, becauſe the faſhion of this world paſſeth away.* His prudence *guideth him, and his* piety *ſwayeth him ſo to follow his* ſhop, *as not to* neglect *his* Cloſet; *and ſo to take care of the* bodies, *as one that muſt give an account of all the* ſouls *in his Family. He is tender of his* time *all the day long, to redeem it from needleſs talk, and vain company, and very unwilling to cut ſuch a precious commodity to waſt. He* watcheth *his heart through the whole day, knowing how treacherous an* inmate *it is, and that he walketh conſtantly amongſt* enemies, *which are neither* few *nor* aſleep. *He uſually calleth his ſoul to a* reckoning *at night how it hath behaved it ſelf in the day, and ſo makes his Factour faithful, by acounting with him frequently. As God is the the* Alpha, *the* beginning, *ſo he is the* Omega, *the* ending *of the day; for he doth not commit his* body *to his* bed, *before he hath asked his Father* bleſſing, *and commended his ſoul into the hands of his Redeemer. When he hath waſhed off the dirt that his ſoul hath contracted by touching and medling with worldly things in the blood of his Saviour, and bewailed them before the Lord, then he can lye down with comfort, and God giveth his beloved ſleep.*

12 In viſiting the ſick.

He is one that viſiteth the ſick, *rather out of* Conſcience *then out of* courteſie, *and more to enquire of their* ſpiritual, *then of their bodily welfare. If ever men be ſerious and come to themſelves, it*

it is when in their own thoughts they are dying, and going from all others; therefore he will by no means neglect such a price, but improve it to the utmost for their eternal peace. He will for the time become a Physitian, *and so wisely considereth the spiritual state of his* patient, *and accordingly ordereth his* prescription. *If the Patient be a* scandalous person, *one whose disease seemeth to be desperate, he giveth the stronger* Physick. *He dares not be so unfaithful as scarce to touch his festred wounds for fear of putting him to pain, but endeavoureth to search them to the bottom. He sets before the soul the* hainous evil *and* horrid end *of sin, the unspeakable* madness, *and unconceivable* misery *of sinners, and the* certainty *of all this under the hand of God himself. He useth the laws* hammer *to break the heart, if possible thereby to prevent hell. He dares not give the least cordial till he hath found his former Physick to have had some considerable operation. If the person be one of a* moral civil *life, yet one whom he fears in a* natural *estate, he* commends *civility, but discovers its* defects, *and* prefers *sanctity in all his discourse. The substance of his speech is concerning the nature and necessity of* Regeneration, *as the onely means appointed (by the God that* cannot lie) *for the obtaining of salvation. He speaks so affectionately, with so much love to his dying friends, that you may perceive the working of* his heart *in the motion of* his lips. *He labours for* life, *to save poor souls from eternal death. O how eager and earnest is he to perswade his sick friends to be holy and happy. If he meet with a Patient that is pious, yet per-*

plexed

plexed with doubts and fears, he hath his cordial julips, the Gospel promises to preserve such a soul from fainting. He looks for some savoury expression from this dying Christian, that may stick upon him whilst he hath a being. When he heareth a dying sinner, *cry out of the worlds* falsness *to him in this his extremity, though he had been a* faithful drudge *to it all his time, he* layeth up that saying in his heart, *and hopes he shall love the world the less whilst he liveth. When he heareth the dying Saint commend the* faithfulness *of his* God, *in owning him, now all the world leaves him, when he heareth him tell, how fast a friend, how choice a good, how vast a portion the blessed God is, how sweet his ways are, and bless the time that he spent in praying, and reading, and examining his own heart, he thinks* There is somewhat for me, *and when he goeth home he beggeth that he may set the greater price upon his God, and take the more pains in holy duties, till he comes to that hour.*

13 On his dying bed.

When it comes to his own turn, to go up to Mount Nebo and die there, *he expires like the* Arabian *Phœnix, in a bed of* sweet spices, *the exercise of the* graces *of the holy Spirit. He considereth his infinite obligations to his dearest Saviour, and that he hath but a very short time now to work in (for he is going to receive his reward) and therefore he will endeavour like his Redeemer, how much service soever he hath done his God in his life, to do (if it be possible) the most by his death; both his house and his heart were set in order before hand, and now he hath nothing to do save to die; but O how sweetly (if not hindred by his disease) doth this dying swan*

ſing. *He raiſeth up himſelf with* Jacob *to bleſs his children (if he have any) and commandeth them with* David to know the God of their Fathers, and to ſerve him with perfect hearts, and willing minds; *He commits his fatherleſs children to God, and bids his Widow to truſt in him. He wiſheth all his friends and acquaintance, to mind the* one thing neceſſary, and to chooſe the good part, which ſhall never be taken from them. My friends, (*ſaith he*) if ye will believe a dying man, one that dares not look God in the face with an untruth in his mouth, one that ſpeaks not by notion or hearſay, but by experience; Seek firſt the Kingdom of God, and the righteouſneſs thereof; Give all diligence, to make your calling and election ſure; honour God in your health, if ye would have God to own you in your ſickneſs; I have ſerved him ſo many years; I have found him a good Maſter, his ways the moſt pleaſant delightful ways, and ſurely his end, which I am now going to poſſeſs, will be perfect peace. Alas, all other things are vanity and vexation of ſpirit. Relations are vanity; Poſſeſſions are vanity; Wives, and Children, and Brethren, and Siſters, and Friends are vanity; Houſes, and Lands, and Honours, and Treaſures are vanity; All things joyntly, every thing ſeverally, is vanity; I thought them ſo, I uſed them ſo, I am not deceived, I find them ſo; No perſon in the World can give me the leaſt Cordial, no things in the world can afford me the leaſt Comfort; were either the perſons or the things of this world my portion, how poor, how pitiful would my condition now be? O turn the world

world off, before it turn off you, as ye see it serveth me; O get the world taken out of you, before ye are taken out of it, or ye are undone for ever. Hear the conclusion of the whole matter, Fear God and keep his Commandements. Tis the time I have spent in his service, the talents I have imployed according to his command, and the seasons that I have improved for his praise, which now through his grace in Christ, as evidences of my uprightness, yield me both courage and confidence. I have been a poor weather-beaten passenger, tost up and down in the tempestuous Sea of this world, with the high winds of men and devils rage; but how it revives me that I am in sight of my blessed harbour, and eternal Haven! I am going to reap the fruit of all my hearty diligent service; I would say of my Saviours bloody sufferings, I have many a time heard what great things God had promised, and Christ had purchased for them that beleive, I am now going to see, and before-hand conclude that the half is not told me; I am confident when I come to the Fathers house, and enjoy those blissful mansions and Rivers of pleasures which are there, I shall have cause to say to them, as the Queen of *Sheba* to *Solomon*; It was a true report which I heard in the land of the living, of thine excellency and worth, howbeit I could scarce beleive the words until I came, and mine eyes had seen it, and behold the half was not told me; thy beauty and thy glory doth infinitely exceed the fame which I heard. My dear Friends farewel, remember the words of a dying Christian. Godli-

lineſs is the greateſt gain, Piety will be moſt profitable at laſt; make religion your buſineſs, exerciſe your ſelves to Godlineſs, be conſtant, immoveable, always abounding in the work of the Lord, knowing that your labour ſhall not be in vain in the Lord. *And thus like ſome ſweet perfume that is burnt he leaves a ſweet ſavour behind him, whilſt his ſoul aſcendeth in the flame, and is honourably conveyed by glorious Angels into heavens bleſſed Court.*

This is the ſubſtance of the whole, which I fully intended to have finiſhed (as thou wilt perceive in the beginning) in this Treatiſe; but the importunity of ſome perſons, and the Stationers deſire to have it in two Parts, hath cauſed me to publiſh this ſecond, and to reſerve the reſt for a third part.

Herein Reader, I have drawn the Saints picture, by which thou mayſt perceive ſomewhat of the beauty of his perſon, and the excellency and loveline ſs of his life. This indeed is the true life, all other but the ſhadow of living. Let conſcience be judge. Is it not a thouſand pities, that men created with rational ſpirits, *and capable of ſuch a noble employment, as like thoſe celeſtial* Courtiers, *to wait always on, and to walk with the King of Saints, ſhould like* ſilly Piſmires *ſpend their time and ſtrength, onely in hoarding up heaps of earth! By it thou mayſt alſo behold the vaſt difference between the converſation of the gracious, and the graceleſs. How the wicked, or men of this world, reſemble the* Swan; *for all her* white Feathers, *and* ſtately Neck, *though ſhe live amongſt* Fiſh, *ſhe lives upon* weeds; *though they live amongſt the* weighty mercies of eternity, *the love of God, the blood of Chriſt, and the embroy-*

O curvæ in terras animæ & cæleſtium inanes, Perſ.

dery of the Spirit, yet they live upon the traſh *and* toys *of this preſent time. Now the men of the other world, like that* Princely *Bird the* Eagle, *are of* piercing *ſights, and loſty flights, live above, make little account of things here below, not ſtooping to them but when neceſſity calls them, and then in ſubordination to their chief end. Friend, if thou art a ſtranger to thoſe Heroick deſigns, and noble delights of true Chriſtians, repent ſpeedily of thy folly, or elſe I muſt ſay to thee as the bold* Tragædian *did to* Pompey, The time ſhall come that thou ſhalt fetch deep ſighs, and therefore ſorrow the more becauſe thou ſorrowedſt no ſooner. *If thou art experimentally acquainted with them, give God the praiſe, (whoſe free grace makes thee to differ) and remember in thy prayers*

Thine and the Churches
Servant for Jeſus ſake,

George Swinnock.

The

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How Chriſtians may exerciſe themſelves to Godlineſs in Adverſity, containing Motives to it, and the nature of it.

CHAP. X.

The Means whereby Chriſtians may exerciſe themſelves to Godlineſs in Adverſity, as alſo a good Wiſh about that condition.

Errata

ERRATA.

Christian Reader,

THe Authors absence from the Press, hath occasioned many mistakes in Printing; thy candor must excuse some false stops and Comma's, and thy pen correct verbal Errors, such as these following, or thou wilt not find sense in some places.

Whereas many of the leaves are figured but on one side, when the Error is on the second page of that Leaf, I observe it thus *

Leaf.	Line,	
2	21	r. *his second*
3	ult.	r. *stream*
Ib. *	2	r. *the grace*
4	12	dele *A*
Ib.	23	r. *Ah quo pueri*
4 *	30	r. *Parentes*
5	13	r. *the Father*
9 *	32	r. *because his*
15	4	r. *praises of the Lord.*
16	30	r. *earnest*
21	24	r. *out of*
Ib *	17	r. *υἱοθεσίας*
Ib. *	ult.	r. *to their young*
23 *	17	r. *Arsenius*
Ibid.	31	r. *herds*
24	4	r. *thy son*
Ibid.	6	r. *qualis*
25	16	r *years end as*
Ibid.	18	r. *thee Reader*
29	20	r. *divites*
30 *	6	*so when*
31 *	2	r. *in, to*
38	6	r. *Syrcassians*
39 *	28	r. *our youth*
42	18	r. *digniori*
53	32	r. *they may*
57	28	r. *may be*
60 *	4	r. *nights sleep*
61 *	29	r. *Zedekiah*
69 *	32	r. *ones*
73 *	22	r. *desire*
73 *	24	r. *may long*
76 *	28	add *if*
78 *	26	r. *wife*
82	16	r. *all its*
Ib. *	24	r. *what I intended*
95	27	dele *off*
103	10	r. *my heart like the heart*
109	12	r. *inhumanity*
115	32	r. *main*
120	18	r. *danger*
126 *	14	r. *gracious*
130 *	23	r *as the servants*
139 *	28	r. *mayst*

The rest of the Book is figured on both sides the leaf.

Pag.	Line	
95	29	r. *to live*
102	20	add *they*
104	32	r. *heaps*
108	9	r. *pincht*
113	12	r. *thousands and*
116	15	add *in*
120	8	r. *gained*
123	23	r. *with chains*
126	6	r. *I knew*
337	10	r. *I am*
341	12	r. *mayst be*
346	16	r. *deniest*
351	31	r. *a hand*
379	1	r. *m*
390	17	r. *fatted*
Ib	26	r. *new wine my grapes*
407	ult.	r. *perdidisti*
426	15	for *word* r. *world*
438	17	r. *general and*
439	17	r. *as knowing*
442	7	r. *requisite*
455	15	r. *gigling*
459	6	r. *foreappointed*
462	7	r. *And shall*

Errata in Margin.

Leaf 20		r. *peccet*
Ibid.		ἀμαχόμενοι
45 *		r. *horrenda*
64		r. *cum*
94		r. *calcels*
100		r. *vocas*
347		r. *gloriam*
Ibid.		r. *tollit*
412		r. *quos Deus*
414		r. *consequenter,*

Tim.



1 TIM. 4. 7.

But refuſe prophane nd Old VVives fables, and exerciſe thy ſelf unto Godlineſs.

Exerciſe thy ſelf unto godlineſs.

AS the bleſſed God is compared to the *Sun*, and the deareſt Jeſus to the *Sun of righteouſneſs*, ſo godlineſs is frequently in Scripture compared to *light*, partly in regard of its *Excellency*. Light is the *pureſt* and moſt immaterial of all bodies. Its clarity and beauty do render it lovely; Its *birth* is noble; from above, its a *beam* darted from the Suns moſt glorious *body*, tis the great Ornament of the World, without which the whole Univerſe would be but a diſmal dungeon of dreadful darkneſs. So *grace* is excel-

Pſa. 84. 12. Mal. 4. 2. *Deus lux vocatur propter ſummam ſapientiam ſanctitatem & felicitatem.* Joh. 1 15. *Pii omnes qui χαρισματα habent cum chriſto luce, mer to ergo nomine lucis ſanctitas vitæ ſignificatur,* Zanch. in 5. Eph. Epeſ. 8.

excellent, Godliness is the excellency, and purity, the comeliness of the rational creature. There is a *beauty in holiness* as well as *the beauty of holiness*, and indeed such a *beauty* that none ever saw it, but admired it, yea and was enamoured with it. Tis of a cœlestial extraction, its Father is in Heaven, tis the Picture of Gods own perfections, therefore called the *divine nature*; The *righteous is* (therefore) more excellent *then his Neighbour*. The godly though poor are *gold*, *jewels*, and *Vessels of Honour*, when their ungodly Neighbours (though rich) are dross, *dung*, and *Vessels of dishonour*; Holiness is the life and glory of the *little world* man, without which, notwithstanding all the flowers of his natural and acquired accomplishments, he is but as a body without a *soul*, both *uncomely* and *unsavoury*.

ἥλιος ἀπὸ ἥλλω, i. e. *splendore.*

2 Pet. 1. 4.

Prov. 12. 26.

Partly in regard of the *universality* of its influence. Its said of the *Sun* the fountain of light. *His going forth is from the end of the Heaven, and his circuit unto the ends of it, and there is nothing hid from the heat thereof*, Psa. 19. 6. Its *light* is of as large extent as *its heat*, for *light* is the *Chariot* in which *heat* is conveyed to the lower World, *light* peeps in as well at the Peasants Cottage, as the Princes Court, and frisks up and down, not onely in the stately Parlours, but also in the homely prisons. The *Sun* though *locally* in Heaven is yet *virtually* on the earth, guilding the Mountains, glistering in the valleys, dancing up and down in the pleasant Meadows, viewing all Countries and Kingdomes, enlightning all at once with his splendor, and every where overspreading the face both of Sea and Land. Thus true *godliness* is of an *universal* extent, the

Sol semper ambulat nunquam quiescens & suâ luce omnia illustrat. Idem in 5. Eph. 8.

light

light of holineſs doth accompany the true Chriſtian at all ſeaſons, not onely in his *higher* and *Nobler*, but alſo in his lower and leſſer actions. Whether he be in his *Cloſet* or at his *Calling*, whether he be *ſolitary* or in *company*, in every *relation* in which he ſtandeth, and in all *conditions* to which God calleth him, he walketh always as a *child of the day*, for the light of Godlineſs ſtill attendeth him.

An unſound Chriſtian like an *Aguiſh* body, hath his *cold* as well as his *hot* fits, his *ſick* as much as his *well* days; as a *Meteor* he hangs in the Ayr, and ſometimes moveth towards *Heaven*, and preſently falleth again towards the *earth*; at ſome ſeaſons he is very *preciſe*, at other times very *prophane*; in ſome things (though they be of ſmall conſequence) he is *zealous* and fiery hot, in other things which are of greateſt concernment, he is frozen and key-cold, *Mat.* 23. 23. Religion is this mans *good humour*, which is now and then upon him; But godlineſs is the *conſtitution* of a real Chriſtian, the *divine nature* is *ſecond nature*. As the ſinner *polluteth* with ſin, ſo the Saint *perfumeth* with ſanctity whatſoever he toucheth. Godlineſs is the *Highway of the righteous*, Prov. 16. 17. and they are *travellers* always going on in their journey, towards their heavenly Country; Some walk in this *Highway* a little for *recreation*, with ſome company which they are related to, or have a dependance on; but they quickly grow weary, and give over. Others are ſeen ſometimes in this road when their ends call them and their intereſts command them, and as *Theeves* whoſe conſtant haunts are in the Woods, do ſometimes croſs, nay ride in the *highways* a mile or two together to execute their

In luce ambulat, i. e. *in puriſſimis actionibus verſatur.* Gror. in 1. John 1. 7.

Ea eſt vera pietas quæ præponit divina humanis, & perpetua temporalibus.

their own designes the better, in robbing the honest Countrymen) but to these its a by-way not an highway. The true Saint is the right Traveller, who (though in a mist he may a little miss it, and through mistake turn out of it, yet quickly discovers his error, and) walketh in it from Morning to Night. This light shineth in upon him in his Chamber, in his shop, at his Table, in all other places, as well as when he is in Gods Temple.

How the Christian may be always running this *race set before him*, and wherever he be going or whatsoever he be doing, make religion his business, hath been in part discovered, in my former Discourse, (the substance or Epitome of which I have given the Reader in the Preface to this) what remaineth, I shall here present to thee, is reducible to these three particulars.

First, I shall speak to the manner of exercising thy self to Godliness, and that

1. *In thy special Relations.*
2. *In all Conditions, whether of prosperity or Adversity.*
3. *Thy Dealings in general with all men.*
4. *In all Companies whether good or bad*, and therein I shall speak both to thy *choice* of Companions, and thy carriage in company.
5. In *Solitariness*, or when thou art *alone.*
6. On *a week day from morning to night.*
7. In *Visiting the Sick.*
8. On a *dying bed.*

Secondly, I shall speak to those *means* which must be minded by all who would drive this high and heavenly trade, and make Religion their business.

Thirdly,

Thirdly, I ſhall lay down ſome *awakening Motives*, to quicken all ſorts of perſons to follow this honourable and profitable calling.

CHAP. I.

How Chriſtians may exerciſe themſelves to Godlineſs, in the Relations of Parents.

FIrſt, thy duty is to make Religion thy buſineſs in thy *Relations*.

The body of godlineſs parteth it ſelf into theſe three principal Members; Our duty towards *God*, towards our *ſelves*, and towards *other men*. The three *Adverbs* of *Paul*, are the moſt ſubſtantial *Nouns* in Religion. *The grace of God which bringeth ſalvation, and hath appeared to us, teacheth us that denying ungodlineſs and worldly luſts, we ſhould live righteouſly, ſoberly, and godlily in this preſent evil World.* *Godlineſs* is here ſtrictly taken, and relates to the immediate Worſhip of the bleſſed God, *Sobriety* includes our carriage in reference to *our ſelves* in particular, *Righteouſneſs* concerneth our dealings with, and deportment towards *others*, whether our relations or thoſe that are nearer, or ſtrangers and thoſe that are farther off. In thoſe three channels the ſtreams of Godlineſs runneth.

His itaque tribus partibus ſummam chriſtianæ perfectionis comprehendit Apoſtolus. Marl. in 2. Tit.

That which I am now perswading thee to, is to exercise thy self to *godliness* in thy *relations*, be not like the Moon in her increase, lightsome onely in one part, holy onely in *one relation*, and at some times; but like the Sun lightsome in *every* part, holy in *every* Relation, and at *all* times. Hypocrites carry Religion as *Theeves* do a *dark-Lanthorn* up and down for their own ends, and as the Lanthorns have light on *one* side (as much as will serve their own turns and designs) but the greatest part is darkeness; so is the holiness of a Hypocrite; it may shine upon a private respect in one *relation*, but it doth not appear at all in another; when the *godliness* of a sincere soul is as a *candle* set up in the midst of a room, which giveth light *round about*, especially to them that are *near it*.

Verus dei Cultor non patietur quoad in se erit, eum exulare a domo sua. Calv. in Act. 10.

The excellency of a *member* consisteth in its fitness for, and serviceableness in those peculiar Offices to which its designed; much of the excellency of a member of Christ consisteth in his ability for, and fidelity in those several *relations* with which he is invested. O tis lovely to behold a Ring, which way soever its turn'd, sparkling gloriously with divers Diamonds; I mean a Christian acting and exercising graces sutable to every *relation*. Indeed Relation-graces, are the graces and glory of Religion.

There are three relations in a family; *Parents* and *Children*, *Husbands* and *Wives*, *Masters* and *Servants*, in each of these, Christians must make Religion their business.

τρεῖς συζεύξεις ἐξ ὧν οἰκία συνίσταται *Arist. Polit.* 1. 3

1. I shall begin with the first of these. Men and Women as they are *Parents*, must exercise themselves to Godliness.

I shall

I ſhall divide the duty incumbent on Parents into theſe two Generals.

1. In relation to the *ſouls*, and ſpiritual eſtate of their children.

2. In relation to the bodies, and temporal eſtate of their children.

Parents muſt mind the ſouls of their children.

First, In relation to the ſouls of their Chrildren. The ſouls of Children are of infinite value, and they are committed by God to the Parents charge, therefore herein their greateſt care muſt appear. *Ye Fathers bring up your Children in the nurture and admonition of the Lord*, Epheſ. 6. 4. A many are careful to educate their Children in the *favour* of great *men*, but alas who brings up his Children in the *fear* of the great *God*. *Auſtin* ſaith, *his Mother travailed in greater pain for his ſpiritual, then for his natural birth*; but ſurely there are few *Monicas* in *England*: moſt Mothers are ſo ſenſeleſs of the worth and weight of their Childrens ſouls, and ſo careleſs what becomes of them in the other world, that when their Sons and Daughters comes to dye, they may beſpeak them as *Cratiſiclea* in *Plutarch* did her dying child, *Rea quo pueri eſtis profecti. Ah my dear children, whether are ye gone? Whether to Heaven or Hell, whither to matchleſs and endleſs mercy, or unſpeakable and unchangeable miſery I know not.* *Mothers* too too often prove *Monſters*, and are cruel to the children of their own bodies. As the Mother of King *Edward* the Martyr, who cruelly murthered her Son; *Even the Sea Monſters draw out the breaſt to their young ones; the daughter of my people is become cruel, like the Oſtrich in the Wilderneſs*, Lam. 4. 3. The Sea-Horſes, or Sea-Calves,

Bone Deus quam pauces reperias qui tam ſunt ſolicite quomodo pie & honeſte vivant filii quam curant ut amplam relinquant illis hæreditatem, qua poſt obitum illorum ſplendide & otioſe delicientur, Muſculus in 18. Gen. *Auſtin* confeſ. l. 5. c. 9.

Improbus ille puer, crudelis tu quoque mater.

or Seales, or Whales (according to different Expositors) have Teats, and give suck to their young, but the daughter of *Sion* permits her little ones to perish like the Ostrich, *Job* 39.14, 15, 16. If it were such a crime, and caused such sad complaint, for Mothers to neglect and famish the bodies of their little ones, what is it to starve their souls!

Dudilius relates a sad story of *Bochna*, a Woman who had but two Sons, that whilst she was walking with one towards the River, she heard the other cry, and hasting back she saw a Knife sticking in him, which kild him quickly; and she returning to the other child, thinking to solace her self in him, but in her absence he was fallen into the River and drowned. The negligence of Parents, is often the cause of childrens eternal death, but as the Law of man hangs those Mothers that Kills their childrens bodies, so the Law of God will damn them that kill their childrens souls. Some Fathers also, worse then bloody *Herod* murder the souls of their own childen. *Philip* the King of *Spain*, out of an unnatural zeal, suffered his eldest Son *Charles* to be Murthered in the *Spanish* Inquisition, for favouring the Protestant party. *Woodman* the Martyrs Father betrayed him to the Bishops, who put him to death; Its *barbarous* to deprive ones child of natural life; but O how bloody is it to deprive them of eternal life! If he be cruel that sends them to the *grave*, what is he that sends them to *Hell*! Surely such are not Parents, but *peremptores*. The holy Apostle observeth that the wicked world like a *carcass* will every day be more unsavoury then other. In the last days perillous *time shall come*, that like

like the Serpent Satan, the older it is, the more wily and wicked twill be, and one argument whereby he proves it, is this; Men shall be *without natural affection*, 1 *Tim.* 3. 1, 3. He doth not say without *humane affection*, which is a love to *men* as they are *men*; nor without *Christian affection*, which is a love to *Saints* as they are *Saints*; but without *natural affection*, which is a love to such, to whom they are bound by consanguinity or affinity, and so are taught by a special instinct of nature to be tender of. Some Parents have less pity for their Relations, then the Parable mentions *Dives* to have had in Hell. *I pray the Father, send him to my Fathers House, for I have five brethren, that he may testifie unto them, lest they also come to this place of torments*, Luke 16. 27, 28.

Its no wonder that many children instead of being great *comforts*, prove greivous *crosses* to their Parents, and bring their *hoary heads to the grave with sorrow*, for they were not onely brought forth in sin, but also brought up in sin, how can it be rationally expected that ground never sowed with good corn, should bring forth any other then weeds, or that they should not be undutiful to the *fathers of their flesh*, who were never taught their duty to the *father of Spirits*. *Aristotle* observeth that the *Raven* (an unclean creature) is careless of his young and ἐκβάλλει τοὺς νεοττοὺς (6 *de Hist. Cap.* 6.) *expelleth them out of his Nest*, so unnatural is he. But *Ælian* (3 *de animal. cap.* 43.) taketh notice that as this Bird doth neglect her young, so the young do neglect the old ones, and sometimes set upon them when they are not able to resist, and wound them. Its most just

just with God that that ground which fathers will bestow now no pains on to dress, should bring forth such thornes and briars as shall be pricks in their eyes, and pierce their very hearts with anguish and sorrow, The speediest way to turn thy children into *swords* to wound thy very soul, is to suffer them for want of pious education to wander from God and his word. Such Parents like *Eli* bring up their children to bring down their Houses, and to bring their own souls to the Earth with grief.

Motives.

I shall offer thee two or three *Arguments* to quicken thee to mind the spiritual good of thy Children, and then acquaint thee wherein it consisteth.

1. Childrens natural condition.

First, Consider thy Childrens *natural condition.* A child in the Latin is called *Puer quasi purus*, as if *pure* (*Berni. de Orig. Ling. Lat.*) But it is not meant *absolutely*, but *comparatively.* They are white paper, compared with them who have blotted their lives with many sins; but children have much impurity in them, they bring a World of wickedness with them when they first come into a wicked World, and therefore in the Hebrew are derived from a word which signifieth, *evil*, *unrighteousness*, *wickedness*; because as soon as they know how to do any thing, they do things that are evil. Ignorance and folly are the two cords with which Satan binds them to that stake, at which many burn for ever, like condemned Prisoners, they go out of a dark Dungeon

geon to execution. They are *children of wrath*, becauſe children of *diſobedience*: Ground that is barren is nigh to curſing, and therefore hath need of. *Manuring*, but eſpecially *ground* that aboundeth in weeds ſhould be *dunged* and *dreſt*. Truly ſuch ſoyl are thy ſons by nature, and therefore there is a neceſſity of their Religious *nurture*. They are trees void of good fruit, and unleſs they be by pious education changed and ingrafted into Chriſt, they will be cut down for the unquenchable fire. Thy Children are by their births more defiled in their ſouls then in their bodies. Ah thou canſt not conceive how filthy their inward man is, and there fore it behoveth thee to get them waſhed by the blood and Spirit of Chriſt, leaſt they periſh in their pollution. The firſt *receiver* into which thy Child is taken, and the firſt *bed* in which thy child is wrapt, are both ſpun and woven of *ſin* and *ſhame*; and ſurely thou wanteſt the compaſſion of a Father, if thou doſt not ſtrive to mend that by *education*, which thou haſt mard by *propagation*.

Its ſaid, *There was a great cry in* Egypt, *for there was not a houſe where there was not one dead*. Are there not many *dead* in thy houſe, nay are not all thy children naturally *dead in ſins and treſpaſſes*! what cry doſt thou make to God for their quickening, what care doſt thou take for their enlivening? We read of the *Pelican* that if her young ones are ſtung or bitten with Serpents, ſhe will wound her ſelf till ſhe bleed, and give them her own warm blood to recover them; And when thy children are wounded and ſtung mortally by the old Serpent the Devil, canſt Exod. 12. 30.

canst thou sit still and never stir to recover their dying gasping souls; Remember that young Lapwings are soon catcht up by every Buzzard.

Puerilitas est periculoram pelagus, youth is an Ocean of dangers. Within, without, on every side they are beset with perils, the flesh is most strong and stirring, the World is most amiable and taking, besides the wicked one is subtle and tempting, ever striving to hale them to Hell, and what shall they do in the midst of such enemies, if they have no defensive weapons! A blind man may easily be led into a pit; thy Children are all born blind, therefore twill not be hard to lead them to Hell; Children are compared to *arrows*, *Psa.* 127. 4, 5. Now we know that sticks are not by nature *Arrows*, they do not *grow so*, but they are *made so*, by nature they are *knotty* and *ragged*, but by *art* they are made *smooth* and handsome, so children by *nature* are rugged and untoward, but by *education* are refined and reformed, made pliable to the divine will and pleasure. They are also compared to *Corner stones*, *Psa.* 146. 12. which are rough and unfit for use, as they are taken out of the quarry, and therefore must be hewn and carved before they are layd in the foundation. Truely thy Children are averse to all good, and need much paines, and much polishing, *Psa.* 146. 12. that they may be serviceable to the Sanctuary.

As the *Culture* of the earth doth help to deliver it from the barrenness of its own nature, so the pious education of children is a special means (through Divine assistance) to heal the vitiosity of their depraved natures. *Socrates* confest of himself, that

that his natural inclination was exceeding bad, but by the ſtudy of Philoſophy he altered and over-ruled it (*Ox. Tuskul 9. l. 4. in Fin.*) The ſaving Knowledge of Jeſus Chriſt, will do infinitely more in young perſons towards the Maſtering and conquering their vicious propenſions. Though the beſt find the corruption of nature like a *ſimple* of a prædominant reliſh in a compounded medicine, to give too much tincture to other ſuper-induced qualities, yet grace will caſt it *down*, even there where it cannot caſt it out.

Secondly, Conſider thy *affection to thy child.* This near relation commandeth entire affections. Love uſually like a ſtream runneth ſwiftly downward, from Parents to Children. The truth is, Parents muſt needs love their *Sons* if they love *themſelves*; For the child is the Parent *multiplied*, the Son is the Father in a *latter* and *newer edition*; A child is the Fathers *bowels. Receive him* ſaith *Paul* of *Oneſimus* to *Philemon*, *verſ.* 12. *who is mine own bowels*, becauſe he had begotten him in his *bonds*; a ſpiritual ſon is the bowels of a miniſter; A natural ſon is the bowels of his father, for to this the Apoſtle alludeth. Where there is any *ſimilitude of our* ſelves, either in qualities and accidents as between ſome friends, or in ſubſtance, as between Parents and Children, upon ſuch naturally the beams of love do extend, and the greater the *likeneſs* is, the hotter is the *love*; The likeneſs in ſubſtance being the greateſt, for Children are the branches, ſprouting from the body of their Parents, the love here muſt needs be hotteſt; The Greeks call their children

2 Parents affection. *Omnis in Aſcanio chari ſtat cura Parentis*, Virg. Æne. *Filius eſt aliquid patris.* Aquin. Q. Diſp. de pec. Orig. Art. 8.

dren ἀγαπητὰ *Most dear*, the Latines *Chari*, *Darlings*, There is an Ocean of love in a Parents breast.

Now how wilt thou manifest thy love to thy children if thou dost not teach them Gods Law? Is he a loving Father that *trims* and adorns his Childrens *cloaths*, but *starves* their *bodies*; Surely then they are *cruel* parents who feed their childrens dying *flesh*, but murder and famish their immortal *spirits*. What respect dost thou shew to a pearl of great price, if thou striveſt to make the cabinet glorious, and neglecteſt all care of the Jewel? How little are thy poor Children beholden to thee, if thou provideſt for their backs and their bellies, (feeding them to the full, till they kick with the heel at thee, and cloathing them above thy purse, till they grow proud and contemn thee) when thou hast no care to feed them with the *bread of life*, and to cloath them with the *graces* of *the Spirit*? Is it true love to be tender of thy Neighbours plants, and murder his person? Surely no more, to be careful of the *vegetative* or *sensitive* faculty of thy Children, that the soul may like salt preserve the body from putrefaction, and suffer the *rational* part eternally to perish.

Plutarch reporteth of the *Elephant*, that her natural affection is such to her *young*, that if she see them fallen into a deep pit, she will though it be present death leap down after them. Thy children are falling into the bottomless pit, they are not yet in the place of *torments*. Now how wilt thou shew thy love to them? God doth not require thy perishing with them, but thy prevention of their perdition;

tion? Surely thy love ſhould work forcibly to keep them out of the fiery lake.

Gregory the great, ſeeing the Merchants of *Rome* ſetting forth many beautiful Britiſh boys to ſale, ſighed and ſaid, *Alas that ſuch fair faces ſhould be under the power of the Prince of darkneſs.* O what pity is it, that thy lovely and beloved Children ſhould be void of grace and under the power of the Devil.

The *Moraliſt* aſſureth us that ſuch is the force of natural affection, that even vicious men deſire that their Sons may be vertuous; and *good* men that their children may be *better.* How ſtrong then ſhould the ſtream of thy affections run towards their *ſalvation*, when grace and nature both meet together in one Channel; A learned Writer giveth this reaſon why that clauſe is inſerted in the ſecond Command, *Viſiting the ſins of the father upon the children*; becauſe thoſe that have not a *ſpiritual* principle to make them forbear Idolatry, and falſe Worſhip, may yet be moved to forbear it out of a *natural* principle; that they who will not avoid ſin out of *love to God*, may yet do it out of *love to their children.* Parents love ſhould move them to loath ſin for their childrens ſake, and to endeavour that their Children ſhould do ſo too. The Great *Naturaliſt* can tell us, *That to love, is to deſire good things for the perſons beloved, and to labour to attain them.*

Senec.

Παντὸς ἄνθρωπος

Tertul. Adverſ. Mar. c. 14.

Ariſt. Ethic. l. 2. c. 4.

Thirdly, Conſider the *time of their youth is the principal time*; *To every thing*, ſaith the wiſe man, *there is a ſeaſon*, Eccleſ. 3. 1. Now its a great part of ſpiritual wiſdom to obſerve and improve thoſe ſeaſons.

2. Motive, The time of their youth is the beſt ſeaſon.

seasons. Its *folly* in an high degree to stay till an opportunity is gone, and its the top of wisdom to wayt till an opportunity is come, and then to make use of it. When the *tree* is *small* it may be easily bent which way you will, but when its grown to some *bigness*, it will sooner *break* then bow. When thy children are *young* thou mayst (probably) perswade and prevail with them to mind holiness and Heaven (while they are under the rod, they are usually under *rule*) but if then they be neglected, and be once grown *headstrong*, twill be easier with blows to break their *backs*, then with counsel and admonition to break their *hearts*. The onely time to back Colts, is when they are young, before their mettle be too high, afterwards they are unruly and untractable. What Physitians observe of *natural*, is true of *spiritual* diseases, the best way to subdue and expel them; is to take them at their *first rise* then to apply means for their riddance. When once diseases have corrupted the blood, and are turned into the habit of the body, it may be beyond the most able persons skill to remove them. Thy children when little, are *Wax* most apt to receive impressions then therefore stamp Gods Seals on them, least Satan mark them for his Servants, and his sufferings.

Venienti Occurrite morbo.

Take a Bladder whilst its *wet*, and newly taken out of the Beast, and a little breath will fill it out, but let it alone till its dried, and all the wind in the World cannot do it. Be diligent to fill the heart of thy Child with grace and godliness, whilst its young and tender, and there is great hopes through the blessing of God of accomplishing it, but

but delay it till his heart be hardened through custom in sin, and thou mayst work long enough at the labour in vain, *Prov.* 9. 18. *Correct thy Son betime whilst there is hope*, saith *Solomon*; implying that if correction be deferred, the expectation in it will be frustrated; by losing the *season*, thou mayst lose thy *Son*. Its in vain for Servants to speak of salting their meat, when tis already stinking and unsavoury. *The best crop may be expected from a park when its first ploughed up.*

Its possible to turn a *little stream* which way you please, but when it comes to be a *great Torrent* its hard work. The chief season to write Gods Law in the hearts of any, is when they are young, then they are white paper comparatively, and fittest for any Inscription, as they grow up they are quickly blotted and blurd with folly and falsehood.

Tis observable that in the Gospel, of all who were possessed of the Devil, the evil Spirit was most hardly cast out of him whom he had *possessed from his childhood*, *Mat.* 17. 15. The longer a person hath had possession of an estate, the stronger will his Title be, and the more difficult to eject him. Old corruptions are like old customes, not easily parted with.

4. Consider *the good thou mayst do by endeavouring the conversion of thy children.* As by neglecting their religious nurture, thou dost more harm then thou canst imagine, so by Gods blessing on their pious education, thou mayst do more good then thou canst conceive; It will be *comfort* to thy self, *The Father of the righteous rejoyceth*, *Prov.* 23. 24. 4 The benefit of pious Education.

Its said of *Charles* the great, that he had such vertuous children, that he could not be well without their company, nor find in his heart to part with them, though it were to be well Married, *Aristotle* saith that πολυτεκνία is no blessing unless it be ευτεκνία; that a *numerous* posterity is not a mercy, unless it be *vertuous*. *Many* Children may be a misery, but *holy* Children are ever a mercy indeed. *Hierom* writeth of *Paula*, that she rejoyced exceedingly in hearing her Neece (of the same Name) sing Hallelujah in her Cradle. The natural Parent may say as well as the spiritual. *I have no greater joy, then to see my Children walking in the truth*, Second *Epist.* of *John*, v. 4. Old *Jacob* was young again almost for joy, when he heard that his Son *Joseph* was alive. Will it not rejoyce thy heart to see thy Children alive to God, whom thou feareſt to be dead in sin!

Valer. Max Chri. p. 308.

It will be *profitable* to the *Church* and *State*. *Good* Children make *good Magistrates*, and *good Ministers*. If the several Members be useful and serviceable in their places, how happy would the politica! body be? The *Lacedemonian* therefore did not without cause inflict a severe punishment on those Parents whose children were ill conditioned. If the *Materials* be rotten and bad, such will the *House* be which is made of them. When Children come vicious out of their *Parents* hands, no wonder that they be *pests* and *plagues* to the *Church* and *State* to which they belong; Some give this reason why *Nero* was so barbarous and bloody in his Government, that his Nurse made him often to *suck blood in his Infancy*.

Juventus Reipub. segetes est, at si grando aut alia quædam calamitas segetem corrumpat, messis nulla fuerit spes reliqua. Buling. in 5. Ephes.

A wicked Father in *York*, may kill many souls in *London* by his vicious Son, that keeps house there, and poisons others with his ungodly counsels, and cursed example. *David* at *Jerusalem*, slew *Uriah* when he was many miles from him. A faithful and skilful Physitian may by a receipt which he gives to some few, save many lives at a distance. A gracious Father by principling his Children aright, may convert men and women that dwell far from him. Nay when he is dead, he may be instrumental that others may live.

If the Canker take the young trees in the nursery, they will never be good when transplanted. Wicked Children are the Original of wicked parishes, and wicked Kingdomes. If the blossoms be bad, the fruits can never be good. Man and Wife are the first pair in nature, and the original of all the rest, they are the stem and stock, according to whose sprouts whether good or bad, the whole Country is like to be stored.

Conjugium principium urbis est & quasi seminarium. Cicer. De Offic. lib. 1.

Primum par et fundamentum omnium parium, August. de Bono Conjug.

It will be *profitable to themselves*, Pious education is a good antidote against the poison of hæretical opinions, carnal suggestions, and Satans temptations. Its as good *Fence* to a Field which keeps off Cattel which would injure it. Hereby thy children will be forewarned of, and forearmed against the erroneous principles, and scandalous practices of others. It is the opinion of a worthy Divine, *That if Parents did their duties as they ought, the word publiquely Preached, would not be the ordinary means of Regeneration in the Church, but onely without the Church, among Infidels, God would powre out his grace so upon the children of his people, and hear*

Mr. *Baxters* Saints Rest, Third Part.

prayers for them, and bless such endeavours for their holy education; that we should see the promises made good to our seed, and that the unthankful Anabaptists that will not confess that the Children of Saints are any nearer God, or more beholden to him then Pagans; should by sweet experience be convinced of their error, and be taught better how to understand that our Children are holy.

Natural fathers by doing their duties may prove *spiritual fathers*; and they that have been instrumental for the conveyance of *sin*, may prove Pipes for the conveyance of *grace* to their seed. Now if it be such an honour and happiness to convert a *stranger*, what joy will it be to thee to convert thy own *child*, to save his *soul alive*, *James* 5. 2. *ult.* Their pious education may be profitable though not presently. The good *seed* thou now soweſt, may yeild a blessed *crop* though a nipping *winter* should come between; However thou hast delivered thy own soul; The Master hath his Quartridge, whither his Scholar learn or loyter, and the Physitian hath his fee whether the Patient recover or dye.

Simul cura & studium propagandæ veræ doctrinæ nobis injungitur quo post mortem nostram superstes maneat. Calv. in Psa. 22. 32.

It may be *profitable to posterity*. Religion this way may be transmitted from generation to generation. Sin is propagated from Father to Son, from one generation to another, ever since it had a being in the world; and why then should not Religion? If Satan will still have his Agents, and such as will entail his malice and hatred against God and godliness on their children and childrens children to the end of the world; should not the blessed God have his Agents, such as shall endeavour that his cause be faithfully pleaded by their posterity? What the

Prophet ſaith of the vine, *deſtroy it not for there is a bleſſing in it*, *Iſa.* 45. 8. I may ſay of thy children, *Do not* (by careleſneſs in their education) *deſtroy them*, *for there is bleſſing in them.* One vine may yeild ſlips and ſuccors for many others, and from it may Vines ſucceſſively be continued to many ages. One child well nurtured may help others for many generations to bring forth ſuch fruit as ſhall rejoyce the heart of God and Man.

In reference to the *ſouls* of thy Children. Theſe ſeveral duties muſt be minded.

Parents dutys to childrens ſouls.

1. Thy duty is *to dedicate thy Childen to God by Baptiſm.* As God gives them to thee by a *free donation*, (*Theſe are the Children which God hath graciouſly given thy ſervant*) ſo thou ſhouldſt give them back to him, by a *Religious dedication* of them to his ſervice; Sacrifice all thy *Iſaacs* to the Lords ſervice. When *Hannah* had received *Samuel* from God, ſhe preſently returnes him back to God. *Therefore* ſaith ſhe, *I have lent him to the Lord as long as he liveth*, that is, *I have returned him whom I borrowed*, by prayer, 1 *Sam.* 1. 28.

1 To dedicate them to God in Baptiſm.

Liſt thy Children under the Captain of their Salvation betimes. It was the Commendation given *Goliah* by *Saul*, that he was a *Souldier from his youth*, 1 Sam. 15. *Cap.* It is the priviledge, and let it be the praiſe of thy Children, that they are the Souldiers of Chriſt from their infancy. Its hopeful that they will *fight* the Lords battels well who are *ſworn* Souldiers to him in their *ſwadling cloaths.*

Filiis piorum virorum nulla ratione denegari poteſt ſacramentum baptiſmi. Ratio præcipua eſt quia ſunt in fœdere, ſicut & liberi Iſraelitarum, Sicut igitur illis non denegabatur ſacramentum veteris fœderis Circumciſio ſic neq; noſtris denegari poteſt novi fœderis ſacramentum Baptiſmus, Zanch in 5. Epheſ.

Ipsi Infantes in gratuito Dei fœdere comprehendentur. Beza in Mat. 18.

I say, dedicate thy Children to God by *baptisme*; If thou art in Covenant thy self, thy Children have a right to that Seal of the Covenant. *And saith God to* Abraham, *I will establish my Covenant between me and thee, and thy seed after thee in their Generations, for an everlasting Covenant to be a God unto thee and thy seed after thee. This is my Covenant which ye shall keep between me and you, and thy seed after thee, every man child amongst you shall be circumcised,* Gen. 17. 7. and 10. Two things are clear, from these Texts,

1. *That the Children of godly Parents were in Covenant with God*; Hence I would infer, that the Children of beleivers are *still* in Covenant with God, or else there was a time when they were *cast out*, but none can shew any Scripture which speaks that ever the children of beleivers were cast out of Gods Family and Covenant. Besides if the Children of Beleiving *Gentiles* are not in Covenant with God, as well as the Children of beleiving *Jews*, then the Charter of the Church by the coming of Christ is *lessened* in a great measure, (this great priviledge of having our Children in Covenant being taken away) when none will deny but Christ did *enlarge*, not *lessen his Peoples priviledges.*

A second thing I gather from the forecited place, is this, *That Children being within the Covenant, have a right to the Seal of the Covenant.* He that hath a right to an House and Land, hath a right to those *deeds* and *evidences* which relate to that House and Land. If thou art in Christ thy self, hope well of thy children, they are capable of the habits of grace, of being united to, and blessed by the Lord of glory.

Indeed

Indeed if thou art not holy thy ſelf, thou canſt have little hope in thy children, *The promiſe is to you* (firſt) *and to your children* (afterwards) *Act.* 2. 39. Though he who is free of the City himſelf, may make his Child free, yet he that is no freeman himſelf cannot make any one free; thy Childrens admiſſion into the viſible Church of Chriſt, muſt be upon thy account. Their ſpiritual priviledges (in this reſpect) as their temporal eſtate, muſt come by inheritance. Thy piety may be profitable to thy poſterity. *O that there were an heart within them that they would fear me, and keep all my Commandements always, that it might go well with them and their Children for ever*, Deut. 5. 29. So alſo thy *prophaneſs* may be thy Childrens *prejudice*: the *Members* ſmart for the Aches and Diſeaſes of the *Head*, *Job* ſpeaking of a wicked man telleth us, *If his children be multiplied, it is for the Sword, and his offſpring ſhall not be ſatisfied with bread.* *Ahabs* Sons witneſs the truth of ſuch Texts; they inherited not their Fathers Crown, but his curſe. Job. 27. 14, 15.

Valerius obſerveth that though *Dionyſius* after his ſacriledge eſcaped untoucht in his *perſon*, yet he was ſeverely puniſhed in his *poſterity*; God viſits the ſins of the Fathers upon the children *to the third and fourth Generation of them that hate him.* Though in reſpect of the other World, *the Son ſhall not dye for the iniquity of the Father*, that is, eternally; yet in reſpect of this World, *God layeth up the iniquity of Parents for their children*, puts the Fathers debts on the childs ſcore, and ſuffereth his juſtice and judgements to arreſt him for it. Even *Valer. l. 1. c. 2.* Ezek. 18. 17. Job. 21. 19.

children that have been good, have suffered for their fathers sins, 1 *King.* 14. 12, 13. The *branches* fare the worse for the defects that are in the *root*; And the branches thrive the better for the sap that is in the root. *The just man walkes in his integrity and his children are blessed after him*, Prov. 20. 7.

2. * Thy duty is to *instruct thy children in the Word and Will of God.* The prince of Philosophers write of the Sea-Eagl or Sea-mew, that ἀναγκάζει τὰ τέκνα πρὸς τὸν ἥλιον βλέπειν, *She constraineth her young ones to look upon the Sun*; Thy work must be to endeavour that thy young ones may by *faith behold the Sun of righteousness.* § *Teach a child in the way that he should go, and when he is old he shall not depart from it*, Prov. 22. 6. Observe the precept. *Teach a child*, &c. and the the promise, *when he is old he shall not depart from it.* The *precept* is, *Teach a child the trade*, or *Catechise a child in the way that he should go*; the Hebrew reads it, *Teach a child at his mouth*, that is, as ¶ Nurses feed infants with the breast or spoon, at the mouth, so teach them by putting words into their mouths, instructing them, and thereby inabling them to give an account of the principles of the Oracles of God: There are many expres commands for this, *Deut.* 4. 9. *and* 11. 19 *and* 6. 7. *And these words which I command thee this day, shall be in thine heart; And thou shalt teach them diligently unto thy children*; Thou shalt *whet* them as one would set an edge upon a Knife, by often going over the *Whetstone*; or, Thou shalt *sharpen* them (‖ *Shanan acuere. Hebr.*) as a man *sharpeneth a stake*, by cutting many slivers off when he would drive it into the ground

Deus in solatium naturæ largiebatur primis sæculis ut nullus filius moreretur ante patrem donec in supplicium Idolatriæ Terah Pater Abraham *primus punitus est mortefilii adhuc vivens*, Epip. l. 1. cont. Hæ.

2 * To instruct them in the will of God.

‡ Its said of *Aristippus* that famous Philosopher that he was μαιευτικῶς διδακτὸς taught of his mother.

Prætor publicam doctrinam etiam privata catechizatio vigere debet inter nos ex Dei mandato. Pare. in Gen 18, 19.

¶ *Vide* more of this in the first part. 534. 535.

Whet them, that is, often, earnestly, and diligently teach them, that they may pierce the hearts of thy children to understand & affect them. *Ainsw. in Deut.* 6. 7. ‖ *Shanan simile est metaphora ducta à gladis qui dum acuitur sæpius impellitur ad cotem.* a Lapid.

ground; So the same fundamental truths of Religion must be frequently repeated to, and inculcated on thy children. The water of life must be every day dropping into those narrow mouthed glasses, line upon line, and precept upon precept, here a little and there a little.

These young *plants* must be often watered. When Physitians meet with bodies very corrupt, and yet very weak, they prescribe *little* and *often*. There were in the Primitive times two sorts of *Catechumeni* or persons instructed in the Principles of Religion. 1. Some that were *adulti* of *ripe years*, as Heathens converted from dumb Idols to the true God; these before they were received by Baptism into the fellowship of Christ, were taught and Catechized in the way and will of God. So *Austin* according to *Ecclesiastical History*; And the Enuch and *Cornelius* according to Divine writ. 2. Others that were infants, the *children* of Beleivers being baptized in their Infancy, as they grew up were taught the meaning of Baptism, of the Covenant of grace, of which that was a sign and seal, &c. Of all which particulars when they could give a good account in their own persons in publique before the Congregation, and could make a profession of their faith, and would promise obedience to the Lord and his Word; they were confirmed, by *laying on of hands*, saith Learned *Deodat.* on Heb. 6. 2.

Quintilians Orator must when he is two years old and after be accustomed to the best and purest words pronounced to him by his Nurse.

Just. Martyr. Apol. 2. Ierom. ad Pamach. Socrates.

Some I know refer that Ceremony of laying on of hands, *Heb.6.2* to Baptism, for a sign of blessing, and consecration to God, but it may full as probably be admitted to confirmation after Baptism, for the Pastor did not onely examine those whom he confirmed concerning their progress in Christianity, but also pray for them, that God would give them more grace, and continue them in the faith, in which duty he laid his hands on them; others understand by it the Ministry of the word, because on Ministers there was imposition of hands. *August. lib de fide & operibus* cap. 11.

Its

Its thy priviledge Reader, that thy *young* ones may be taught to know the *Ancient of days*, do not therefore omit the duty; but follow that pious pattern of *David*; *I was my fathers Son, tender and onely beloved in the sight of my Mother; he taught me also and said unto me, let thine heart retain my words, keep my Commandements and live*, Prov. 4. 3, 4. The Mother also minded the instruction of her Son, as well as the Father, *Prov.* 31. 1, 2, 3, 4. As both Parents have a share in their Childrens *pollution*, so both must endeavour their childrens *conversion.*

The *promise* is, *And he shall not depart from it when he is old*: the Cloath that is dyed in the *Wool* will keep colour best. Disciples in *youth*, will prove Angels in *age*. Use and Experience strengthen and confirm in any art or science. The longer thy child hath been brought up in Christs School, the more able he will be to find out Satans wiles and fallacies, and to avoid them. The longer he hath been at the trade, the more skill and delight will he have in worshipping and enjoying the blessed God. The tree when it is old stands strongly against the Wind, just as it was set when it was young.

The children of *Merindal* so answered one another in the matters of Religion, before the persecuting Bishop of *Cavailon*, that a stander by said unto the Bishop, *I must needs confess I have often been at the disputation of the Doctors in* Sorbon, *but I never learned so much as by these children.* Seven children at one time suffered Martyrdom with *Symphorisa* a godly Matron their Mother. Such a blessing doth often accompany

Religious

Religious Breeding. Therefore *Julian* the Apostate to hinder the growth and increase of Christianity, would not suffer children to be taught either humane or divine learning.

Aul. Chol. Ne Christianorum puerigræcis disciplinis imbuerentur aut scholas, publicas frequentarent, lege cavit, Ne linquis eorum inquit, acumine perpolitis, facile disputationibus nostris resistere & sacra quidem sua ædificare & amplificare religionem, autem nostram facile rescindere queant. Nicephor. l 10. c. 25.

Philip was glad that *Alexander* was born whilst *Aristotle* lived, that he might be instructed by *Aristotle* in Philosophy. Its no mean mercy that thy Children are born in the days of the Gospel, and in a *valley of vision*, a land of *light*, where they may be instructed in Christianity. O do not fail therefore to acquaint thy Children with the nature of God, the natures and offices of Christ, their own natural sinfulness and misery, the way and means of their recovery, the end and errand for which they were sent into the World, the necessity of Regeneration and a holy life, if ever they would escape eternal death. Alas how is it possible they should ever arrive at Heaven if they know not the way thither!

The Inhabitants of *Mytilene*, sometimes the Lords of the Seas, if any of their Neighbours revolted, did inflict this punishment. They *forbad them to instruct their children*, esteeming this a sufficient revenge. *Ælian.* Reader, if thou art careless of this duty I would ask thee *what wrong thy children have done thee*, that thou shouldst revenge thy self by denying them that which is their due; I mean pious instruction.

The

Rayn. Mart. de Rep. Heb.

The Jewish Rabbies speak of a very strict custome and method for the instruction of their children, according to their age and capacity. At five years old they were *filii legis*, *Sons of the Law*, to read it. At thirteen they were *filii precepti*, *Sons of the precept*, to understand the Law. At fifteen they were *Talmudistæ*, and went to deeper points of the Law, even to *Talmudick doubts*; As thy children grow up, so do thou go on to instruct them in Gods Will. They are born *like the wild Asses Colt*, Job 11. 12. that is, unruly, foolish and ignorant, We often call a fool an ass, but here tis a *wild ass*, which is a more silly and untractable then a tame one; nay tis a *wild asses Colt*, which is most rude, unruly and foolish: How then shall thy ignorant children come to know God or themselves without instruction?

3 To acquaint children with the works of God.

3. Thy duty is to *acquaint thy children with the works of God.* Teach them his doings as well as his sayings, *Take heed to thy self least thou forget the things which thine eyes have seen, but teach them thy Sons and thy sons sons*, Deut. 4. 9. Gods wonders should be had in everlasting remembrance. *He hath done his mighty works to be remembred*, Psa. 111. 4. now one special way to do this, is by writing them in our childrens memories, hereby they are transmitted to posterity. This was the godly practice of the Patriarchs to instruct their children concerning the *Creation of the World*, *transgression of man*, *destruction of the old World*, *Gods providence*, *the Messiah to be revealed* and the like. The Parents mouths were large books in which their children did read the noble acts of

Willet in Gen. 18, 19. ex Peter.

the

the Lord; *I will utter dark ſayings of old, which we have heard and known, and our fathers have told us. We will not hide them from their children, ſhewing to the generation to come the praiſes to come, and his ſtrength, and his wonderful works that he hath done; for he eſtabliſhed a teſtimony in Jacob, which he commanded our fathers that they ſhould make them known to their children; That the generation to come might know them, even the children which ſhould be born, who ſhould ariſe and declare them unto their children; that they might ſet their hope in God, and not forget the works of God, but keep his commandments*, Pſal. 78. 2, 3, 4, 5, 6, 7. This precept is here urged upon a double ground; partly for Gods *praiſe*, in the perpetuity of his worthy deeds; his works are of great weight, and therefore as curious pictures or precious jewels muſt in memory of him be bequeathed from Father to Son whilſt the world continueth. If they are written in paper or parchment they may periſh (and is it not a thouſand pities that ſuch excellent records ſhould be loſt) but if they be written by fathers ſucceſſively in their childrens hearts, no time ſhall blot or wear them out. Therefore, as the Rabbies obſerve, the night before the Paſſover, the Jews (to keep Gods mercies in memory to his honour) were wont to confer with their children on this wiſe; the child ſaid, *Why is it called the Paſſover?* the father ſaid *becauſe the Angel paſſed over us when it ſlew the Egyptians, and deſtroyed us not.* The child ſaid, *Why do we eat unleavened bread?* the father anſwerd, *Becauſe we were forced to haſten out of Egypt.* The child ſaid, *Why do we eat ſowen Grapes?* the father anſwered,

Hoc igitur eſt decretum u patres legis doctrina imbuti, quaſi ex ore Dei, filiis commemorent, ſe non modo ſemel fuiſſe redemptos, ſed collectos in unum eccleſiæ corpus, ut Deum liberatorem ſanctè pureq; omnibus ſeculis colerent. Calv. in Pſ. 78. So Pſa. 44. 1, 2.

Exo. 12. 26, 27 *Joh. Men. de Repub. Hebr.*

To

To mind us of our afflictions in Egypt. Partly for their own *profit*, verſ. 7. *That they might ſet their hope in God, &c.* Acquaintance with Gods *favour* will encourage their *Faith*; knowledg of his power, will help them to beleive his promiſe. Reader, obedience to this precept, may tend much to thy own and thy childrens profit: By teaching thy children Gods actions, thou wilt fix them the faſter, and they will make the greater impreſſion upon thy own ſpirit. A frequent mention of things is the beſt art of memory; what the mouth preacheth often, the mind will ponder much. Beſides it may work for thy childrens weal; the more they be acquainted with the Goodneſs, Wiſdom, Power and Faithfulneſs of God, which appear in his works, the more they will fear, love and truſt him. When *David* had acquainted his Son *Solomon* how kinde and bountiful *Barzillai* had been to him in his extremity, what reſpect did *Solomon* ſhew to his Son (the father being then incapable of his kindneſs) for the fathers ſake? If thou acquainteſt thy children with *National mercies* (how he beſtowed the *Goſpel* on *England* when it was the *throne of Satan*, and worſhiped that *Prince of darkneſs*; how he *reſtord the Goſpel* to *England* when it was overſpread with *Popery*; how wonderfully he hath wrought for the good of his Church in *England* againſt their enemies; how he blew up them that would have blown up the King and Parliament in the Gunpowder treaſon; and how he ſunk them in 88. as lead in the midſt of the mighty waters who came againſt us, *&c.*) and alſo makeſt known to thy children *perſonal* mercies; how at ſuch a time when thou

waſt in miſerie, and no humane hand could help thee, then thou criedſt to God, and he heard and helpt thee; how at ſuch a time thou waſt in danger, and God was thy deliverer; thou waſt in wants and he ſupplied thee, and delivered thy ſoul out of all adverſity; the recital of theſe favours to them would be an engagement to them (as they were ſharers in thy mercies) and an encouragement to them to hope and depend on, to worſhip and honour ſo gracious a God as this God is. *Our Fathers truſted in thee and were delivered, they truſted in thee and were not aſhamed.* Pſa. 22. 4, 5. This was an argument with the children to rely on the ſame rock, and expect ſhelter from the ſame refuge.

4. Thy duty is to *pray earneſtly to God for them.* The Parents when Chriſt was on earth brought their little ones to him, that he *would put his hands on them*, Mat. 19. 13. that is, that he would bleſs them, for *laying on the hands* was the accuſtomed ceremony in bleſſing; any as we read, *Gen.* 27. 21, 22. And in anſwer to the deſire of theſe pious Mothers, *He put his hands on them and bleſſed them*, *Mark* 10. 16. So do thou by prayer carry thy children to the bleſſed Jeſus in the armes of faith, (He hath as tender a reſpect for Children now, as he had then) and beſeech him to bleſs them. thou knoweſt that by nature they are curſed, liable to the curſe of the Law, and to the wrath of the Lord, how earneſtly, how fervent ſhouldſt thou be with the holy child Jeſus, *that he would lay his hands upon them and bleſs them?* How pathetically did *Abraham* plead with God for *Iſhmael*, *O that* Iſhmael *might*

4 To pray for their children *Ciceroni degenerem eſſe filium conſtat, & ſapiens ille* Socrates *liberos habuit matri ſimiliores quam patri* Senec.

Impoſitionis manuum, ſimbolum fuit apud Judæos familiare quoties ſolennis erat precatio vel benedictio. Beza in Mat. 19.

might live before thee, Gen. 17. and 18. How affectionately shouldst thou (who knowest thy children are naturally dead, and beleivest that if they be not born again they must die eternally) cry to God for them; *O that my Sons might live before the Lord, that my Daughters might not dye for ever. Thou art the Prince and Lord of life; O speak powerfully by the Spirit to their poor souls, that these Sons and Daughters dead in sins and trespasses, may hear thy voice and live.*

The Poet observeth of the *Tyger*, the most cruel of all Beasts, that if she be robbed of her *Whelps*, she lyeth down in her Den, *sadly lamenting* their loss, and licking the place where they had lyen.

Sic aspera Tygris,
Fœtibus abreptis Scythico deserta sub Antro
Accubat, & Lepidi lambit vestigia lecti.

Stat. Theb. l. 10.

Reader, wilt thou be more cruel then the Savage Tyger? canst thou see the Devil robbing thee of thy tender Babes, and dragging them before thine eyes to his dismal Den, and never lament their loss, nor power out a prayer to God for their recovery? *Rachel* wept for her dead Children (though their bodies were onely butchered by *Herod*) and hast thou never a tear for thy Children dead to God, and dead in Law when their souls are like to be murthered by bloody Satan.

Some Parents indeed, instead of blessing, curse their children, but let them take heed least God hear them, and take them at their Word. *Manlius* (*loc communi* 228.) gives us such patterns as may make all such

ſuch Parents to tremble. *There was a Mother, who would uſually ſay, the Devil take her Daughter, I ſaw* (ſaith he) *this Woman leading about her Daughter poſſeſſed by the Devil, and ſo did* Luther *and others ſee her. There was,* ſaith he, *an Old Man that bid his Son do ſomething, and the Son not haſtening, the Father wiſht he might never ſtir from that place. God ſaid* Amen *to it, And whilſt he lived, which was ſeven years, he never ſtirred from that place, but there he ſtood leaning upon a Desk, whilſt he ſlept and eat very little. The prints of his Feet are to be ſeen in the Pavement in the Town of* Friburge *in* Miſnia *to this day,* ſaith my Author.

O Friend, *Thy prayers* are part of thy Childrens beſt *portion*; be therefore more careful to lay up for them a *ſtock of prayers* in Heaven, then to leave them a *ſtock of goods* on Earth. *Job ſent and ſanctified his Children*; that is, ſay ſome, he ſent to them to prepare themſelves for the Sacrifice. Others ſay, He put up prayers to God to ſanctifie them. Its clear, *He offered burnt offerings according to the number of them all*, Job 1. 5. He powred out prayers for the acceptance of every child in particular; *Jobs* children were Saints, for he ſaith, *It may be they have ſinned*; His queſtion makes it unqueſtionable, that they did patrizare (take after their Father) in piety, yet his ſuſpition put him upon earneſt ſupplication to God for pardon; what petitions ſhouldſt thou then put up, when (probably) thy children are openly prophane? It may be thy caſe is ſomewhat like his in the Goſpel; *There came to Jeſus a certain man kneeling down to him, and ſaying, Lord have mercy on my ſon for he is lunatique and ſore vexed,*

for oft times he falleth into the fire, and oft into the water, and I brought him to thy disciples and they could not cure him, Mat. 17. 15. Thou mayst cry to Christ, *Lord my Son is strangely possessed with the evil spirit, he falleth sometimes into swearing, sometimes into lying, sometimes into the fire of lust, oft times into the water of drunkenness, and I have used all other means which thou hast prescribed, I have acquainted him with the hainous nature of sin, with the greivous danger of his soul, I have instructed him frequently, reproved him sharply, I have commanded him solemnly to turn over a new leaf, and lead a new life, I have brought him to publique and private Ordinances, have got my friends to deal seriously with him about his eternal concernments, but they could not cure him. Lord have mercy on my Son*, Jesus *thou Son of* David, *have mercy on him, do thou speak the word of command, and he will come to himself and this unclean spirit will depart from him.*

'If thou art a *Mother*, do as the Woman of *Canaan* did. *Have mercy on me O Lord, my Daughter is greivously vexed with a Devil.* If he seem not to hear, and to be silent (as he was to her) go nearer to him by faith, and cry *Lord help me, Lord help me*; If his Answer seem to be a repulse, do not desist, but gather Arguments from his denyal (as she did) and conclude that if he open his mouth he will open his hand, if importunity prevail with an unrighteous man, then much more with a gracious God. Never leave him, till by his own strength thou hast overcome him; At last thou mayst hear, *O woman be it unto thee as thou wilt*, and see thy Daughter made *whole from that very hour*, Mat. 15. 22, to 29.

5. Thy

5. Thy Duty is to *reprove and correct thy children as need ſhall require.* Its ſaid of the Ape, that ſhe kills her young ones with *culling* them; *Auſtin* upon a dreadful accident, called his people together to a Sermon, and told them this Story, *Our Noble* Cyrillus, *a man mighty among us in word and deed, had as you know but one onely Son, and he loved him immeaſurably, even above God, and let him (without correction) do what he would; Now this very day, this cockering hath in his drunken humour offered violence to his Mother, killed his Father, wounded mortally two of his Siſters, and would have raviſhed another.* (Auguſt ad frat. Erem, Serm. 33.) Some Parents kill their Children with kindneſs, with fondneſs (which is cruelty to purpoſe) I would ſay; Witneſs *David* in his *carriage* or *dotage* towards *Abſolom* and *Adonijah.* True affection will be known by ſeaſonable and ſutable correction. *He that ſpareth his rod hateth his Son, he that loveth him, chaſteneth him betimes*, Prov. 13. 24. Some children have been kild with *overlaying*; Many a Mother hath *overlayd* and *preſt* her Child to death with fondneſs. True *love* though it be inconſiſtent with *hatred*, yet it is not with *anger.* (God himſelf who is infinite in affection to his people, makes them often feel the effects of his indignation) *Whom the Lord loveth he chaſteneth*, *Proverbs* 3. 12. Nay none love their childrens *ſouls* ſo much, as they that are moſt angry at their *ſins.* As they are moſt loving Parents that rather apply *ſharp* and *painful corroſives*, then ſuffer wounds to feſter and deſtroy their Childrens temporal lives, ſo they are the moſt loving

5 To reprove and correct thy children.

Parents that apply cutting reprehensions, and if need be corrections, rather then to suffer their spiritual diseases to continue and deprive them of eternal life.

Correct thy Son and he shall give thee rest, ye he shall give delight to thy soul, Prov. 29. 17. Those that neglected to *scourge* their Children, have found their Children to *scourge* them. Such Children instead of giving *rest*, have been a sharp *rod* to their Parents. As *Eli's* Children (who were reproved too late, and then but very *little*) they peirced his heart for his not punishing them. God often *whips* the *Fathers* by those Children that were unwhipt at first. Its said of *Muleasses* King of *Tunes*, that he cockered his Son *Amida* so long, till he rebelled at last against his Father, and in a short space deprived him both of his *sight* and *Soveraignty*. Not to *cross* our children, is a speedy way to be *crost by them*. But as dust is beaten out of beds or chairs with a stick, so is folly beaten out of a Childs heart with a rod, *The Rod and reproof give wisdom*, Prov. 29. 15. Parents in their qualities should resemble honey, though it be *sweet* to the taste, yet nothing is more *sharp* when it meets with an *exulserate sore*.

Willet on Sam.

Turk. Hist.

Notwithstanding this, both *Reproof* and the *Rod* must be managed by *reason*. Its good when a Father in relation to his child makes not *rage*, but *Scripture* and *reason* the Rule of his actions. If a Governour of a Family lay the reins upon the Necks of his unruly passions, he will endanger the overthrow of his Chariot, and all the persons that ride in it.

Metus haud diuturnus magister Officii. Cicer.

As some men are all *fondness*, and err in the excess

ceſs; ſo others are all *fire*, and err in the defect: thy wiſdom Chriſtian is to walk in the middle way between both; as not to ſuffer thy children in ſin, *leſt they they be deſtroyed*, ſo not *to provoke them to wrath, leſt they be diſcouraged.* Grace will teach thee, though not to extirpate, yet to regulate thy natural affections; for the *paſſions* of the ſoul are like winds to a ſhip, which being moderate, carry ſafely to its Harbour, but being tempeſtuous drown it. If thy *Anger*, like fire, be not kept within its bounds, it will quickly conſume all thy hopes of ſucceſs in correction. A furious Father many times finds his anger as fire to clay, to harden his Son, and make him leſs pliable. Reprehenſions and corrections muſt both be with moderation.

In Caſtigandis moribus lenitate ſanandi potius liberi, quam auſteritate exaſperandi. Polan. Synt. l. 10. c. 37.

It was the ſpeech of an Heathen to one, *Cæderem te niſi iraſcerer; I would beat thee if I were not angry. Its not good fighting when men are furious*, for ſuch drunk with paſſion ſtaggar in their ſtrokes and cannot hit right. O let prudence, not paſſion, be thy guide in this. Haſty, ſudden ſhowrs lay the corn, when mild, gentle ones do much refreſh it. Conſider the *diſpoſition* of thy children, ſome will be *won with ſtroaking*, then its needleſs to *ſtrike*; *God doth not afflict willingly*, neither ſhould men, but in caſe of neceſſity. Some will be reformed with a *frown*, then its to no purpoſe to *fight*. What wiſeman would make his *whole body ſweat*, at that which he may do *with a glance of his eye*. Dull and ſtubborn horſes want a *whip*, but meek ſheep muſt be driven gently. How many when they have overdone, have undone all? No Phyſician unleſs mad will preſcribe the ſame potions to all bodies.

In filios pater obtinet non tyrannicum imperium ſed Baſilicum. Davenant in Col. 3.

Consider also their *faults*; if small the lesser, if great the sorer must the reproof or correction be; for gentle maladies, a gentle medicine will serve; but where the disease is *dangerous* there must be stronger physick. If the distemper be habituated in the body, the fault be committed frequently, then *weak lenitives*, ordinary chidings will be ineffectual. In all the bitter compositions to cure soul infimities let *love* be one ingredient, and appear to be so predominant as to give a relish to the rest: When we put a little sugar into our vinegar it makes the sawce more grateful to the appetite. But be sure where the crime is a sin, not to omit this duty, lest God take his *sword* to *kill* (as in the case of *Eli*) because thou wilt not take the *rod* to *correct*.

ἀγριὰ ἀ μαλακὰ. *Arist.*

6. To set a good pattern. *Vide* more of this in part 1. Government of Families, p. 538, 539

6. The duty of Parents is *to set a good pattern before their children.* Its the saying of *Lumbard*, *The instruction of words is not so powerful as the exhortation of works.* Do thou live exactly, as thou desirest thy children should do; take heed lest thou set them an ill copy. Its ordinary for children to follow their fathers though it be to the *unquenchable fire.* Its the expression of *Polanus* (on *Psal.* 8. 2.) *Wo, wo to those parents, who make their children* (whom God would have witnesses of his purity and perfections) *to be witnesses of their impiety and abominations.* *Nero* would say to his Wife, *Some monstrous birth must be expected from such monsters as we are,* If the root be a crab-stock, the fruit will be *sowre.* What is the reason there are so many Drunkards, Swearers, Atheists, and Scoffers at godliness, truly their parents were such before them, and as

Austin

Auſtin obſerves its the general cry, *Nolumus eſſe meliores quam patres*; *We will be no better then our Fathers*: therefore be ſure that thou who art a Father be holy, teach thy children to pray and read, and deny all ungodlineſs and worldly leſts by thy example. *Ariſtotle* tells us that the old Nightingale teacheth the young one to ſing by ſinging unto her.

Nihil in te & in patre videat quod ſi fecerit penet. Hier. ad Lær.

I have read of a child that when his vicious Father chekt him for ſome fault (telling him, *Never parent had ſuch a wicked child*) anſwered, *Yes Sir my Grandfather had.* It is true, his words ſavour more of *wit* then *grace*; but pare off what is rotten, and the remainder of the fruit may be profitable. Children will obſerve their fathers courſes and carriage, and ſooner follow their poyſonous patterns, then their pious precepts. Its ſaid the moſt of fiſhes eggs are devoured by their *males*, and ſo they periſh. Many a parent deſtroyeth his child by a vicious example. *This there way is their folly, yet their poſterity approveth of their ſayings*, *Pſal.*49.13. *Juſtin Martyr* enquires into the reaſon why the Prophet *Eliſha* called for vengeance upon the children that mocked him, (2 *Kings* 2. 23,24.) when they hardly underſtood what they did, much leſs did deſign evil to him; and anſwers it, *That the children learned that language from their parents, therefore God ſent that judgement to puniſh both children and parents.* They that are heirs to their Fathers *moral evils*, God makes to inherit their *penal evils*,

τὰ πολλὰ ὧν οἱ ἀρρενες ἀποκτείνουσι. *Ariſt. h. ſ. 6. c.* 14.

Voces ipſas puerì à parentibus edoctè erant, quare puerorum clade parentes flagellarit. Illudenim Aſcende Clave, *proſcindendi per detractionem Eliæ aſſumptionis gratia proferebant.* q.d. *Abripiat te quoq; ſpiritus ut itidem à te libe emur,* Juſt. Mar. q. 8.

Scandal in a parent, like leaven, will ſowre the whole lump of his family. Sometimes children take after their fathers in *natural*, but often in

spiritual diseases. *The children gather wood, when the fathers will kindle the fire, and the mothers knead the dough to make cakes to the Queen of Heaven. Their children remember their altars and their groves by the green trees, upon the high hills, Jer.* 7.18. and 17.2. Thy child may *forget thy precepts*, but he will be prone *to remember thy prophaneſs.* The King of *Morrcco* when he read *Pauls* Epiſtles did much commend them, but ſaid, *Every one is bound to worſhip the ſame God which his Father did.* Becauſe Children are ſo apt to follow the example of their Fathers, therefore *Lycurgus* commanded the Citizens to Dine and Sup in a Common-Hall, whither their children did alſo reſort, to learn *Temperance* and *gravity*, and where they heard not unſeemly language, but ſerious and wiſe diſcourſe.

Duties in relation to childrens bodies.

Secondly, I ſhall ſpeak to this duty in relation *to the bodies and temporal eſtates* of thy children.

The Mother is bound to nurſe her children

In this reſpect there is one thing that concerneth *the Mother of the Child*, and other things that concern both *Parents*, though cheifly the *Father.*

That which concerneth *the Mother* is, to *Nurſe her Child. Sarah* was a *noble Lady*, yet ſhe was a *Nurſe*, *Gen.*21.7. They are monſtrous mothers who nouriſh their Children in the *womb*, but ſcorn to do it when they are come into the *world.* Indeed want of milk or weakneſs may excuſe a mother (God doth not require it of any in ſuch a caſe) but where he gives ability & ſtrength, he expecteth the performance of this duty; for why ſhould God fill the *Mothers* breaſts againſt the childs birth, if not for this, *that the child might ſuck the bottles of milk when it was born.* Not *niceneſs, but neceſſity can excuſe from this duty.*

Calvin in Gen.

Beſides

Beſides its a *great wrong* often times to the children, for as plants follow the nature of the ground that feedeth them, and *Cattel* of the dams that ſuckle them (ſome Naturaliſts tell us, a Lamb ſucking a Goat, changeth her Fleece) ſo children too often follow the naughty conditions of their Nurſes. If therefore thy child muſt be put out, endeavour to get a good one. This reaſon is given why *Alcibiades* was ſo ſtout (though an *Athenian*, when that people naturally are fearful) becauſe a Woman of *Sparta* a valiant Warlike Nation was his Nurſe. But I would wiſh all Women that are able, nay God himſelf commandeth them to *bring up their own Children*, 1 *Tim.* 5. 10.

Its ſaid of the Cuckow that ſhe doth not build any neſt her ſelf, but πίκτει ἐν ἀλλοτρίαις κοπίσιν layeth his Eggs in other Birds Neſts, which hatch it up as their own (hence they are called Cuckolds, who bring up the adulterous ſeed of others) And *Julius Scaliger* reporteth of a certain bird of the bigneſs of a Hen in *Catigan* an Iſland in the Sea, which never ſitteth on her eggs, but burieth them two foot deep in the Sand, to be hatcht by the Sun. Mothers who vaunt of Pride, refuſe to bring up their babes, are like ſuch brutes, but worſe then others. For moſt beaſts will give their young their breaſts. Women ſee before their eyes how willing brutes are to ſuckle their young, and yet our dainty Dames, forſooth, for fear of diſturbing their reſt, and becauſe their gaudy garments would be often diſordered, are more cruel then the Sea-monſters, and deny their breaſts to the children of their own bodies, *Lam.* 4. 3.

Ariſt. Hiſt. 9. cap. 29.

The

1 Parents ought to provide food and raiment, and to give their Children Learning.

The Duties which concern both, though chiefly the Father, are these following.

1. *To provide for them*, Parents who take no care to feed and cloath their children, are like those Heathen whom the Apostle describeth to be *without natural affection*, *Rom.* 1. 32. *He that provideth not for his houshold, is worse then an Infidel, and hath denyed the faith*, 1 Tim. 5. 8. Such a person is worse then an Heathen, he is so far from *grace*, that he hath put off *nature*, and *humanity*, beasts and birds are tender of their young, they will (at least some of them) famish themselves to feed their young: How will they encounter with them that are much stronger, for the preservation of their young. The Naturalist telleth us, that the Eagle (a fit embleme of a christian *Father*) abideth ἐν ὑψηλοῖς ὑψηλοῖς in high places, because there her young are safest from dangers, and that though she casteth them out of her Nest when they are able to flie, yet till then she doth feed and cherish them. And the same Author, saith of some fishes, that they will by no means leave *their young Spawn*, but carefully accompany them to keep them from hurt. The very *Bitch* will be tender of her *Whelps*. The very *Crocodile* is so careful of her young, that she layeth her eggs whither *Nilus* cannot come. Men from other creatures may learn these Lessons and Lectures, for indeed they are plainly written in the Law of nature. The Bees are industrious abroad, sucking from the sweet flowers of the fields, and then carry what they get home to their Hives, nay they put their food into

Arist. Hist. de Anim. l. 9. c. 32. lib. 4. cap. 8. *a Tostat. qu.* 46

Cum bestiæ videantur habere nescio quid σοφῦς *naturalis dum se mutuo curant qui illius est expers est bestiis deterior.* Fajus.

into their mouths as oft as they need it, *Theat. of Polit. flying Inſects.*

Educate them according to, but not beyond thy ability, let them not want neceſſaries, but take heed of delicacies; too high breeding is ſins brooding, and too too often hatcheth Pride, contempt and diſobedience to Parents: Thou mayſt lift them up to caſt thee down, which beware of if thou loveſt either thy ſelf or child; The Scripture will not ſuffer fathers to provoke their children to *wrath*, much leſs to expoſe them to *ruine*.

Vtinam liberorum noſtrorum mores, non ipſi perderemus. Infantiam ſtatim deliciis ſolvimus, mollis illa educatio quam indulgentiam vocamus, nervos omnes & mentis & corporis frangit. Quid non adultus concupiſcet qui in pueris repit Quintil. lib. 1. cap. 2.

The *Thebands* made a Law, *That thoſe Parents ſhould be put to death, who were ſo unnatural as to caſt out, and expoſe their Children to ruine*; and yet alas how many ſpend that in an *Alehouſe*, which ſhould keep their families; and whilſt they are waſting prodigally, their children want neceſſaries. Such men ſin abroad and at home at the ſame time, and drink in their cups the very blood of their babes! O inhumane cruelty! But Reader, there is one thing of weight, which I muſt not omit. As thy duty is to provide for them food and *raiment*, ſo alſo to bring them up to *learning*. Some for want of *reading* their *neck-verſe* have loſt their *lives*, but Ah how many for want of *Reading* have loſt their precious *ſouls*. The poor Heathen, the *Brachmans*

Elian Var. Hiſt. l. 2. c. 7.

Pharoahs daughter trained *Moſes* in all the learning of the Egyptians. *Paul* was brought up at the Feet of *Gamaliel*. *Conſtantine* procured three ſeveral tutors for his three Sons, the firſt for Divinity, the ſecond for the Civil Law, the third for Military Diſcipline, *Euſeb.*

in

in *India* (saith *Alex. ab Alex.*) so soon as their children were capable of instruction, placed them forth to good School-Masters, that by them they might be instructed in learning and good manners. If Heathen were so mindful of giving their children learning for their temporal good, surely Christians should not be forgetful of it, when it relates so much to their Childrens eternal good: He that is but affected as he ought to be, with the gross ignorance of hundreds in the Nation, by reason of which prophaness rageth in their lives, and Atheism raigneth in their hearts and houses, and their souls are every hour next door to the eternal fire, and all because (as they tell us) they were never *book-learned*, they could never *read*; needs not Arguments to move him to let his children learn to Read.

It may be Reader thou wilt tell me. *Thou art poor, and canst not be at the charge.* I ask thee, First, dost thou not spend more money in a Week vainly, then would pay for thy childs Schooling a week. Secondly, Canst thou not Read thy self, nor none in thy Family; if thou canst, or others in thy house, time may be found Morning or Evening, or on wet days when thou canst not work, or on Lords days to teach them. Thirdly, is their never a Neighbour or Gentleman in the Country so merciful, whom thou canst prevail with to give six or eight pence a week to keep three or four of thy Children at School. I tell thee didst thou but know of what concernment Reading is to the soul of thy child, thou wouldst rather beg of every person in thy parish and the next too, rather then to let them go without it.

But

But Reader, if God hath given thee an eſtate. Let me beſeech thee for the Lords ſake, for their ſouls ſake, who cannot ſpeak for themſelves, to be really helpful to the poor in this particular. Alas the people periſh for want of knowledge. And how can they know Gods Will that cannot read it! Send abroad among thy Neighbours, enquire who are poor and cannot, and who are prophane and will not bring up their Children to reading; pity and ſupply the former, provoke the latter by ſhaming them, or awing them if thou haſt authority; a little laid out this way, a little labour, a little money may bring thee in great joy at the great day.

2 To bring them up to a Calling.

Secondly, To bring them up to *ſome Calling*, that they may be ſerviceable to their Country. Though their general calling muſt be *chiefly* regarded, yet their particular calling muſt not be neglected; nay the latter will be an help to the former. They who are brought up to no trade, are uſually brought up to Satans *black Art*; Idle young men are looſe, and ſo at leiſure to be taken into the Devils ſervice; A lawful calling hinders the Commiſſion of many a ſin, and prevents many a temptation; ſtanding pools do quickly putrifie. If the Sea did not purge it ſelf by continual motion, it would corrupt the Ayr. The Ayr if it were not moved too and fro by the Winds, would infect the Inhabitants; Idleneſs breeds all manner of wickedneſs. He that is very buſie at his Calling, doth not hear when wicked Companions would intice him to folly. The Idle Vagrant indeed is full of vermine of ſin, is carted from Conſtable to Conſtable, and after many

a whipping by the way, is at last lodged in Hell his *own place*, How many have been carried from the *Goal* to the *Gallows*, and from thence (its to be feared) to the unquenchable fire, who have acknowledged the main cause, to be the want *of a calling*.

Thy Children ought to be serviceable to the *State*, as well as to the *Church*; It was a notable Speech of that *Roman* worthy *Aulus Fulvius* to his Son, after he had discovered him to be one in *Catelines* Conspiracy. *Ego Patriæ te genui non Catelinæ. I begot thee for thy Country, not for* Cateline; *I intended thee to defend, not to destroy the Commonwealth in which thou was born.* The *Horatii & Curatii*, by their valour and vertue were *bulworks* to the Common-wealth. *Theodosius* finds out *Arsenius* to be his Sons *Schoolmaster*, that they might by learning the Arts and Sciences be beneficial to the Empire. Nothing is created for it self, but so placed by the most wise providence, that it may confer somewhat towards the publique good. Look to the Heavens, to the Ocean, on the Earth, and the several creatures in them, and see how all are some way or other helpful for the universal benefit.

Valer. Max. l. 5. c. 1.

Adam brought up *Cain* to be an Husbandman, and *Abel* to be a Shepheard. The ancient *Jews* were very careful that all their children should be trained up in some calling. Its a witty observation which one hath, *Jabal* that dwelt in Tents, and tended Herbes, had *Jubal* to his Brother, the Father of Musick, to shew that a lawful *Calling*, and true *Comfort* are Companions, and often meet together.

ther. The industrious Bee gets much honey; Some children neglect their ancient Parents, and give this as the ground. *They brought them up to nothing*; though the fathers sin will not justifie the son, yet without question its a very great crime to leave a child without a calling. Idle persons are oft like unworn garments, eaten up with the Moths of vices. *Pride* makes some Parents bring up their Children to *prophaness*; They breed them to *nothing*, and thereby breed them to all things that are evil. The *Spanish* Story is turned into *English*; A *Spanish* Woman went a begging from door to door with three Children, was met and pitied by a *French* Merchant, and he offered to take the eldest of her boys into his Service, but she proudly, though poor, scorned it, saying, *That for ought she knew her Son might live to be King of* Spain.

Some Parents train up their children altogether to *play*. *They send forth their little ones like a flock*. (As *Job* describes wicked Parents) *and their Children dance. They take the Timbrel and Harp, and rejoyce at the sound of the Organ*, Job 21. 11, 12. Instead of teaching their Children some Art or Trade, they train them up to Artificial Dancing (as *Herodias* was) to trip neatly with their Toes to allure others to wickedness. Though all Dancing be not sinful, yet to bring up children to little else is unlawful. Musick is commendable and melodious, yet for children to be brought up to nothing but Dancing, Singing, and Musick is abominable, and will sound ill in Gods ears.

Musicam & honestam voluptatem non damnat Scriptura, sed eorum damnat securitatem qui his velut in ebrietati deum contemnunt Mercer in loc.

But Reader, take heed what Master thou provideſt for thy Son, lest thou helpest him to one that may

may help him to hell. Let thine eye be more on a godly, then on a *wealthy Master*; even such an one as will mind not onely his *temporal*, but also his *eternal welfare.* Possibly thou mayst bind thy self to be the Devils *Apprentice* when thou little thinkest it; *Quales Herus, talis Servus*; *like Master like man.* Thy Child may be sooner taught to imitate his *wicked ways*, then to sell his *wares*; and what an ill bargain dost thou make to give money to a Master to bring up thy Son up for Satan! Its commonly said of *Newgate*, *That if a man be not a rogue before he goes in, he shall be sure to be made one before he comes out:* Its too true of many families, if a servant be not vicious before he lives in them, he shall be sure to be made so before he leaves them. Their houses are like the *English Marshes*, those that carry health into them, shall hardly, if they continue there any time, come away without sickness; if thy child be bad, such a Master will make him worse; young persons are very prone to imitate their Masters evil practices, and much apter to follow them to the *Tavern*, then to the *Temple.* When the Master is one *that blasphemeth God*, tis seldom that the servant *blesseth God*; tis as usual for servants to put on their Masters *sins*, as their old *cloaths.* But suppose thy child be religious and hopeful, shouldst thou therefore thrust him into the midst of *temptations?* because thy child is probably of a good *constitution*, therefore thou wilt put him to dwell in a *Pest-house*; Is this rational? The more hope thou hast that thy trees live, the more care thou hast to keep off cattel that may crop and kill them; thou oughtest to be very tender of the first sproutings of grace, lest they be

Amos 6. 5.

nipt

nipt in the bud. Alas how oft hath a great light of profession been *blown out* (leaving a stench behinde it) with the *high-wind of temptation*! Thou art wholly a stranger in the world, if thou dost not know *that evil company is a quench-coal to Christianity*. It cannot be supposed that thy child (being young) is much rooted, and then how likely may every blast shake him, and by degrees overturn him? When thou hast lived seven years in *Æthiopia* and not changed thy countenance, nor proclaimed to thy friends by thy colour in what Country thou hast been, then bind thy child to one of Satans servants, that useth to cheat and cozen, to curse and swear, that hath banished God and Christ, Prayer and Scripture out of his family, and expect that he should be returned to thee at the seven years as spotless and blameless as he went from thee.

I think it not a miss to advertise the Reader in the choyce of a Calling to have some respect to thy childs disposition; none are so excellent at any Art or Science as they that delight most in it. All creatures thrive best when they are in their own elements, because there they delight most. It is therefore commended for an ingenious policy of the *Athenians*, that before they placed out their children to any setled course of life, they brought them into a room furnished for that end with all sorts of tools or instruments for callings, and narrowly observing with what there they were most delighted, bred them up accordingly.

Thy piety must help thee to chuse a fit Master, and thy prudence to chuse a fit calling; but do not by no means omit the duty lest thou do undo thy

child both here and hereafter. Let them labour here, that they may rest hereafter; as thou wouldst prevent their present riot and future ruine imploy them. When Bees rob their Neighbour Hives, a special way to divert them and cause them to desist, is by setting them at work at home; by running a Penknife through the hive, and so (opening their combes) let out their honey, which they will seek presently to stop up again, and let their Neighbours alone.

3. To dispose them in marriage.

Thirdly, To *Dispose of them in Marriage*, Parents must endeavour that their Children may timely and conveniently be married; *Take Wives for your Sons, and give you Daughters to Husbands*, Jer. 29. 6. When Gods providence affords a fit *match*, they must not shew *averse minds*; by denying their consents without cause, some children have been destroyed. *Abraham* sent his Servant to provide a Wife for *Isaac*, Gen. 24. Its both thy dignity and duty to take a Daughter to thy Son, and to give thy Son to a Daughter. *Calvin* observeth that a great wrong is offered to the right of Parents by the *Popish* Canons, which allow of Marriages without Parents approbation. Thou hast as great a propriety in thy Children, as in any of thy possessions; do thou therefore improve this priviledge as may be most for thy comfort, and their profit.

Calvin in Gen. 24.

But thy main care must be to match thy child rather with one that's good, then with one that's great; If thy child be gracious, it will be a grief to live with one that is vicious; if thy child be wicked, he

he will get little good by one that is as bad or worse. *Health* cannot be caught from one that is sound, but a *Disease* may quickly from one that is sick; *What communion hath light with darkness*; A godly Husband will have little help from, or comfort in an ungodly Wife. Why should thy Son for a little silver be unequally yoaked? I wish that *Mannah* could speak so loud, saith Bishop *Hall*, that all our *Israelites* might hear him; *Is there never a woman among the Daughters of thy brethren or amongst all Gods People, that thou goest to take a Wife of the uncircumcised* Philistines. Alas, how sad will it be with thy child to marry one that hath an inheritance on earth, but no estate in the Covenant, to lye so near to one that is far from God! Possibly thy Child is but a little warm himself, is but inclining Heaven-ward, now to put him so close to a quench-coal, may quickly make him *key cold*. Remember, tis the *blessing of the Lord*, not such a *quantity of Land* that must make thy childs life happy; now how can that blessing be expected, when his Commands are void and violated? He that grafts into a crab-stock is never like to want Verjuce. If thou wouldst have God to meet thy child in mercy, it must not be in a way of sin, but in a way of duty.

Before thou lookest into the World for a wife for thy Son, look up to God for his direction; Do not expect Gods company at the Wedding, except he be invited by prayer, and also have an hand in the match. Let *piety* not *portion* be the first particular thou inquirest after. If yellow Angels make up the Match, be confident the evil Angels will be at the

Cum infideli non est conjugium contrahendum. 1. *Quia Deus prohibet* Deut. 7. 3. 2 *Quia Deo displicet*, Gen. 6. 1. 3. *Ut vitentur cultus ei impedimenta* 1 King. 16. 31. 4 *Quia flecteret animum ad falsum religionem* 1 King. 11. 1. 5. *Ut desidia absit.* 6. *Ne liberi a vero Dei abducantur.* Polan Syntag. l. 10. c. 53.

Marriage. Good *Jehoshaphat* gave his Son *Jehoram* to the Daughter of *Ahab*, but how many *Benoni's*, *sons of sorrows* were the issue of such a conjunction, 2 *Kings* 8. 18, 27. Heathen had more sense (I mean several of them) then to suffer money to make their matches. When the rich man in *Athens*, who had a Daughter to bestow, asked Counsel of *Themistocles*, how he should dispose her, telling him that there was a very honest man sued to her, but he was very *poor*, and there was a rich man that desired her, but he was *unrighteous*; *were it in my choice*, saith *Themistocles*, *I would prefer a moneyless man, before masterless money.* Alas how often doth their affection wear as their portions wast? And indeed tis impossible that that building should stand long, whose foundation is so loose. If Riches be the ground of their love, when that Oyl is consumed, the lamp will be extinguished. If outward beauty cause that flame, when a disease or old age hath removed the fuel, the fire will go out. But if godliness or spiritual riches be the Motive of conjugal love, twill last for ever; for the beauty of grace doth never decay, though the grace of beauty doth; and spiritual riches are durable, and as immortal as any spirits. I do not deny Reader, but tis lawful in the choice of a Wife to have some regard to portion and proportion, but it should be afters not before piety. Tis wholly sinful to set these in the first place, for then *Hagar* the Servant croweth over *Sarah* her Mistress, which God cannot endure. If therefore thou wouldst have thy Childs wedding (like that of *Cana* of *Galilee*) honoured with Christs company, let not *wealth*

Vide Chrysostomi homiliam duo decimam in Epist. ad Col. sub finem

nor

nor *wit* nor *beauty*, but *grace* ſtrike the Match.

4 To portion thy children.

Fourthly, thy duty is according to thy ability to *portion them.* Its true of Natural, as well as ſpiritual Parents. The *Parents ought to lay up for the Children, and not the children for the Parents.* 2 Cor. 12. 14. Gods providence and thy own diligence will be helpful to thee herein. I muſt tell thee, the *fee ſimple* of thy eſtate is Gods, thou haſt at moſt but a *Leaſe for life*, and therefore as thoſe that have eſtates for lives may not *commit waſt*, ſo thou mayſt not *commit ſpoyl*, leſt thy children be prejudiced. Nay that God whoſe the propriety is, in all thou haſt, doth himſelf in his word, under his own hand, give thy children portions out of it; therefore for thee to ſpend it careleſly, or with-hold it covetouſly, is theft and robbery, God commanded the Jews to give the eldeſt a double portion. The Father ſhall give him a double portion of all he hath, for he is the firſt of his ſtrength, *Deut.* 21. 17.

There is a ſtory of a *Father* that being deeply at play at *Dice*, and having loſt much money, his Son a little Lad ſtanding by, and obſerving it wept. *Son* (ſaith the Father) *Why doſt thou weep? Sir* (ſaid the Lad) *I have read how great* Alexander *wept when he heard that his Father* Philip *had gained many Countries and Kingdomes, fearing that he would leave him nothing to win; and I weep the contrary way, fearing that you will leave me nothing to loſe.* If we ſcum off but the *froth* of the *jeſt*, (for the Sons words imply an *itching hand*, after a

shaking elbow) a good use may be made of it. Many a Son hath cause to weep, to think how his Father hath prodigally wasted his wealth, and left him his heir onely to his *beggery*. The Naturalists observe of the Bees, that what they get by their industry, they do not spend lavishly, but discreetly and orderly dispose it in their waxen Cabinets, and as soon as they are full of honey, close them fast with a waxen lock, both to prevent robbers, and to necessitate them to further labour as long as the season for gathering continueth. The great Philosopher observeth of the Eagle, *that she is very provident for her young, and layeth up the meat which they leave, least they should want another time*; Prov. 19. 14. *Houses and Riches are the inheritance of Fathers*; God bestoweth them on the Parents, and they bequeath them to their posterity. But its the duty of Parents, as well to help their children whilst they live, as to leave their estates to them when they dye. They are but *hoggish* fathers, that are *good for nothing* till they come to the *knife*. Why shouldst thou tempt thy child to dissolute courses for a lively-hood, or to wish for thy death, because thou like an *earthen money box*, though thou takest in much, wilt part with nothing till *broken in peices*?

ἀφωνότατα δὲ καὶ περιλύπους ἔχειν τὰς τεκνοποιίας. *Arist.* Hist. 9. 32.

Surely tis no small comfort to Parents, to see their Children live and thrive, through Gods blessing on their portions. But many parents are like the Vultre, which is so cruel towards her own birds, *that if she see them thrive and grow fat, she envieth at it, and beateth them with her wings and claws to make them lean*; Its their *pain* to have their chil-

Tost Ex. Plin.

children *proſper*. They are *ſick*, if their children be *well*. They are affraid thoſe young plants ſhould grow ſo faſt, and ſpread ſo fair by their houſe ſide, as to *darken* or *Eclipſe* their glory; Heathen will condemn ſuch Chriſtians. Other fathers turn their children to the wide World, whether they ſink or ſwim its all one to them; theſe deal with their Children ſomewhat like to Wolves, of whom its written, *that they never ſee their ſire or their young* (for the Herd of Wolves ſets upon, and kill that Wolf which by the ſmell they perceive to have coupled with the ſhe Wolf.) Reader let not covetouſneſs make thee careleſs of thy Children. Be ſure the portion thou giveſt thy children be well gotten, otherwiſe a *curſe* rather then a *bleſſing* will accompany it. Such bags have a hole through which all will run before thou art aware; many parents by their injuſtice, inſtead of *raiſing*, do *ruine* their Children.

Hector to his Son.
ὦ πόποι, ἦ μοι ἔπειτα πάϱος δόμον ἄλγε᾽ ὀπάσσει
ἀλλ᾽ ἴομεν πόλεμόν δε μάχην ἀμείνονα.
Homer. Iliad. 6.

Bodin. in Theatr. l. 3.

I have ſome where read of a Son, who finding after his fathers death his heaps of *evil gotten* treaſure, cryed out, *O faithful drudge*, and quickly waſted his hoard of Wealth. Little do unrighteous men imagine, that what was *forty years in gathering*, comes often to be ſpent in *forty days revelling*. Surely that Proverb came from Hell; *Happy is that Child whoſe father went to the Devil.* I cannot omit a ſtory which I heard from an unqueſtionable Author, whilſt I was writing this Chapter. There was an *Engliſh Knight* (whom I judge not fit to name) in this preſent Generation, whom God had bleſſed with a fair eſtate, but he was greedy by any means, whether *good* or *bad*

Male parta cito dilabuntur.

Story

De malè quæsitis, vix gaudet tertius Hæres.

to increase it. A Servant of his, being a Batchelor fell sick, that was worth four or five hundred pound *per annum*; this person being given over for dead by his Physitians, made his *Will*, and gave all his Estate to his Master; the Knight knowing it, seemed exceeding tender of him, and took great care, that nothing (either for food or physick) should be wanting to him: It pleased God contrary to all expectations, to rebuke the Servants disease, and to give great hopes of his recovery; upon which the Knight fearing that if he lived, he might alter his *Will* (as was suspected) gave him poison to ensure his death. But some months after his death, God (who heareth the cry of blood, and by extraordinary ways revealeth it) caused the Knight to be questioned for it; upon his Tryal at the Assize, he refused (notwithstanding the arguments and importunity of Judge and Ministers) to plead, but asked diligently, *Whither he did not by this course save his Land*, And being told ye, (then saith he) *I will be Pressed to Death, and take notice that my Son may ride booted and spurd, in three thousand pound a year of his own Land.* With this weak Cordial he dyed, and his Son now alive is thought not worth *a farthing*. Such patterns of Gods justice, may awaken all parents to a serious consideration what portions they leave their Children; they wrong their children. One course Dish that is wholesome, is better then many Dainty ones that have poison with them; but the greatest wrong is to themselves. Alas how dear a purchase, how hard a bargain doth he make, who buyeth an estate for his

his Son, with the loſs of his own ſoul. The greateſt fool in the World, cannot ſell cheaper, or buy dearer.

Thus Reader, I have diſpatcht what I promiſed concerning the duties of Parents. O that thou if called to that Relation, wouldſt practice them, little doſt thou think what a comfort it would be to thee, if God ſhould ſo bleſs thine endeavours, that thy Children ſhould ſit like Olive plants, (famous for fatneſs) round about thy Table, whilſt thy Wife is a fruitful Vine by the ſides of thy Houſe; if thy little ones ſhould give thee good hopes of their preſent holineſs, and their future happineſs. Certainly if thou knoweſt the worth of grace, ſuch a mercy would delight thee more then if thou hadſt all the World to give them. 'Twas but a little Wind which filled the wealthy *Florenties* heart with joy, who when dying, beſpake his children thus, *It much rejoyceth me now I am going to dye, quod vos divities relinquam, that I ſhall leave you all rich.* But twill be a rich cordial indeed to thee, to be able when dying, to tell thy Children, *I begat you vicious, but this revives me, I leave you all Religious.*

Plutarch ſpeaks of a *Spartan* woman, that when her Neighbours brought out their *fine Cloaths* and *Diamonds*, boaſting of their riches, ſhe brought forth her Children *vertuous* and well taught, ſaying, *Theſe are my Jewels and my Ornaments.* Reader, will it not be a wonderful comfort to thee, at the laſt day, when others ſtand forth with their children, and all they can ſay is, *We brought them up to Trades*, or, *we bred them Gentlemen*, or, *we*

left

left them great estates. If then thou canst say, *Lord here am I and the Children which thou hast given me; Its true Lord, I conceived them in sin, and brought them forth in iniquity, but through thy grace I have travelled again with them, and Jesus Cheist is formed within them, I brought them to thee many a time in the arms of Faith and Prayer, and thou didst bless them, and lo here they are to bless thee for ever.*

A good Wish about the Duty of a Parent, wherein the former Heads are epitomized.

Introduction, *THe Education of my Children, being a business of great consequence, in reference to the honour of the Blessed God, and also to their own eternal welfare, which do not a little depend upon their religious nurture; and being a work of large influence, both in relation to the people amongst whom they shall live, and to the posterity yet unborn, which may be poisoned with sin; or provoked to sanctity, by their power and patterns.* I *wish in general, thas I may never be so great a* theif, *as to rob and wrong so many at once, but considering how richly these small vessels are laden may not dare to send them to Sea amidst those winds, and waves, and sands, and Rocks without their Card and Compass; but may be the more diligent in the discharge of my duty to steer them aright, by forewarning them of, and forearming them against those storms, and dangers, and wracks, to which they are liable, that at last, by the gales of the Spirit, they may arrive with all their precious fraught at an happy and glorious Port. Lord let thy blessing so accompany my endeavours in their breedings, that all my sons may be* Benajah's, The Lords

Lords Building, *and then they will all be* Abners, their Fathers light; *and that all my Daughters may be* Bethiahs, the Lords Daughters, *and then they will all be* Abigails, their Fathers joy.

In particular, I wiſh that I may not, like Jacob *lay the* right hand *of my care and induſtry about the younger Son, their* bodies, *and my* left hand *upon the elder,* their ſouls; *but that my greateſt* pains *may be for their* better part, *and though I would not injure the* cabinet *of the* outward, *yet that my principal ſtudy may be for the jewel of their* inward man. *How unnatural are theſe Parents that fatten their* ſwine, *and famiſh their* Sons, *that toil and moil to dreſs dead corps gaudily with flowers, and ſuffer their living children to dye for want of food? more unnatural am I in carking and caring onely to enrich their dying* fleſh, *when I neglect their immortal* ſpirits. Their bodies are more worth then meat, and their temporal lives then rayments *but ah how much are their* ineſtimable ſouls, *and their* eternal lives *worth! Though I cannot be the Author to generate Grace, yet I may be the inſtrument to promote it. Religious education is the beſt portion I can give them living, and the beſt legacy I can leave them dying. Lord whilſt others are plotting to make their children rich, let my principal deſign be to make mine religious, that in life they may walk according to thy Law, and when death ſhall turn their* vile bodies *into* rotten carkaſſes, *their precious* ſouls *may be admitted into thy royal* Court.

1. The parent muſt mind the good of his childrens ſouls.

I deſire that their original corruption, and their pronene ſs thereby to all actual ſins, and liableneſs to eternal ſufferings, may make ſo deep an impreſſion upon my ſpirit, that I may be quickened the more vigorouſly to

Arguments to move parents to mind their childrens ſouls 1. Their natural corruption

to endeavour their conversion. My Infants *are not* innocents; *Circumcised Jews begat uncircumcised children:* They are estranged from the womb, *and as full of wickedness as the Ocean is of waters. As* Pauls viper *was* venemous, *when being stiff with cold, it could not sting. When my children cannot act sin, even then their natures are infected with sin. How soon may the world catch these young silly birds with its dry chaff! how easily may Satan, like the Kite, take and devour these* little chickens! *Every beast may easily crop and kill these new Quick-sets. O let the sence of their danger make me more serious for their defence, and let my heart be so affected with their blindness, that I may faithfully and skilfully apply the eye-salve of the Sanctuary to them, for the recovery of their spiritual sight. If I saw my* Neighbours Beast *falling under his burden, it were my duty to afford it help. My poor children are falling under sins weight into endless wo, and shall I stand still whilst they drop into Hell? Lord let their matchless misery be ever pressing on me, to be importunate with thee for sanctifying and saving mercy, and let me arise and be doing whatsoever is commanded by thy word in order to their everlasting weal.*

2 Parents natural affection

I wish that that the stream of my love to my little ones, may run in the right Channel, I mean chiefly, *though not* solely, *towards their* inward man. Nature *will teach me to love them* much, *but* grace *will teach me to love them* well, *and to give the precedency to that part within them, which is of greatest excellency. How poorly do I love that child, whose scratcht finger I am busie to heal, but in the mean time neglect a wound near his vitalls, suffering it to fester and kill*

kill him. Surely ſmaller affection do I ſhew to thoſe near relations, if whilſt I am feeding and Phyſicking their bodies, leſt ſickneſs ſhould kill them, I am careleſs of their ſouls, permitting through my falſeneſs, ſin to damn them; Lord let my love to the fruits of my body, *be like thy love to the* travail of thy dear Sons ſoul. *Thou* feedeſt *their fleſh, but O what coſtly* feaſts *doſt thou provide for their* ſpirits! *Thou art mindful of their external good, but O how ſolicitous art thou (cauſing all thy providences and ordinances to work) for their ſpiritual and eternal gain! Thy love to their bodies, is like the Suns ordinary beams,* refreſhing, *but thy love to their ſouls is like its beams united in a glaſs,* burning love. *Let me as a merciful man, be merciful to the* beaſt *in them, that their bodies may never famiſh through my fault; but O make me more tender of the* Angel *within them, then of the apple of mine own eye, that their ſouls may never periſh through my perverſeneſs. I have read that* Bears *which bring forth deformed Whelpes have ſo much love, as to take pains in licking them to an handſomer ſhape. I bring forth my children defiled with ſin, like to Satan, and loathſome to God, and doth it not concern me to bring them up in the admonition of the Lord, and to bring them to him, that he may make them comly through that comlineſs which his Spirit can put upon them. If I had hurt a* ſtranger, *I ſhould eſteem it my duty to be at the coſt of his cure, have not I tranſmitted to my poſterity the ſeeds both of ſin and hell, and ſhall I be careleſs of their help! Lord ſince from me they derive that ſin, that ſickneſs which is unto eternal death, make me both faithful and ſucceſful in the uſe of thoſe medicines which thou preſcribeſt for their eternal life.*

The

3. The time of their childhood and youth is the fittest season.

The time of my Childrens youth being the most probable to perswade them into piety, I wish that I may by no means let slip this opportunity, but that I may be both prudent and provident to improve it to the utmost, least by losing this season I lose their souls. Sin when it first sprouts forth from the root of bitterness, *must be nipt in the bud, or blown off in the blossom, if it once ripen into custom it is much more hard to be conquered; O let me therefore be sedulous to dash those* brats *of* Babylon *against the Wall, to kill those poisonous Vipers in the* Egg, *and to stop those* small *streams of unclean water, before they swell into a* River, *and force me to work at the labour in vain. Clay may easily be wrought upon, when it comes newly out of the Pit, but if once hardened into Brick, 'twill sooner break then bow; Why should not I take the advantage, when my children are (as Mettal in the furnace) soft and pliable, of casting them in an holy mold, when experience teacheth me, that they soon harden, and then are sooner ruined then reformed? Cloaths died from their native* whiteness, *will take no colour but a* sadder; *Children altered from their natural (comparative) simplicity, quickly grow to be subtle in sin; Lord help me so industriously to make use of that price which thou hast put into my hands for their profit, that I may never have cause to repent of my laziness, when it is too late to remedy it.*

4. The benefit of religious education. Parents rejoyced, The Nation advantaged, The souls of childr. sav'd and religion transmitted to posterity.

I desire that I may frequently consider that many besides my self have a share in that stock, which is committed to my care and charge that pondering how the glory of the infinite God, the prosperity of Church and State, my own peace, and the good of posterity are all in a great degree embarqued in these small bottoms, I

may

may be the more careful to get their hearts ballaſſed with grace, and inſtruct them ſo to have their hands on the ſtern, *and their eyes to the true* ſtar, *that they may ſail ſteady in the greateſt ſtorm, avoid thoſe rocks and ſands, by which others are ruined, and after all their hazards and hardſhips come to enjoy an everlaſting calm. The fall of one houſe hath ſometimes murthered many men; the irreligious nurture of one Son, hath ſometimes ſlayn an hundred ſouls. Ah who can be indicted at the great* Aſſize, *for ſuch and ſo many ſoul-murders without infinite horrour! One Veſſel well ſet out and managed, and ſafe coming home, hath inriched many. Lord make me ſo true to my great and weighty truſt, in which ſo many have an intereſt, that my God, my conſcience, my Country, my Children may all bleſs me, yea that the children yet unborn may ariſe and call me bleſſed. Enable me ſo piouſly and proſperouſly to ſow this new ground with the good ſeed of thy Word, that hereafter from it thou mayſt reap an Harveſt of praiſe, I of comfort, others of profit, and they themſelves of eternal peace.*

I wiſh that I may thankefully accept of that Superlative *mercy,* the Covenant of Grace, *wherein God hath engaged to be a God to me and my poſterity, and may teſtifie my high eſteem of that honourable priviledge, and great reſpect of that ineſtimable promiſe, by offering my children ſeaſonably and ſolemnly to be partakers of the ſign and ſeal thereof. It is both my Dignity and duty to liſt my children under ſo great a Captain as Jeſus Chriſt, and to engage them in ſo good a quarrel as the Combate with the World, the Fleſh and the Wicked one; O let me never, as ſome peeviſh ungratefulones, pretend*

The parents duty in reference to the ſouls of their children: 1. To dedicate them to God by Baptiſm.

pretend conscience for the omission of such a gratious Ordinance, but so sacredly devote them to thy service that they may through thy strength, forever be thy Loyal and faithful Souldiers. My Children have the essence of a man, though they cannot do the actions of a man; My children are capable of the habits, though unable to perform the acts of grace. Lord thou canst sanctifie them from the Womb, and cause them to live spiritually, as soon as they live naturally; O thou that of common clay didst make a precious salve to bestow outward sight, be pleased to make common water instrumental for their welfare; Lord when I first bind them Apprentices to thy Majesty, be thou surety for thy little Servants, let thy Spirit so work within them, and thine eye of favour so watch over them, that they may serve thee in holiness and righteousness all the days of their lives, and when their Indentures shall expire, at death, be translated into the glorious liberty of the Sons of God.

2 To instruct them in the word and will of God.

I desire that the thoughts of my childrens ignorance of Gods word, and utter inability thereby of obeying it, may make me the more diligent to acquaint them with his will; Alas, how should they cleanse their *(naturally filthy)* ways, *but* by taking heed thereto according to Gods word? *And how can their lives be answerable to the divine law, if they do not know it? Did ever any desire Christ that did not know him to be the* pearl of price? *Did ever any forsake sin, who did not know it to be rank* poison? *How many millions in the night of ignorance have stumbled into Hell? Is not* inner *darkness* the beaten *path to* utter *darkness? O that these weighty thoughts might so sink into my spirit, that whilst others are busie in instructing*

their

their Children how to pursue their pastimes and pleasures, or how to carry themselves in great company, or how they may live a few days comfortably; I may instruct my children how they may please the blessed God, by remembring their creatour in the days of their youth, *how they may be interested in the deerest Saviour, and work out their own Salvation;* David *though a King would teach* Solomon *how he should be Gods Loyal Subject; though much business lay on his back, he would yet find time to acquaint him with Christs light burden. He composed a whole Psalm* (72.) *for the instruction of his Son.* Bathsheba *a Queen would also, as a pious Mother, read her Son* (Prov. 30.) *a gracious lecture. The Jewish children* (some write) *could as easily answer to any part of Gods Law as to their own names. The very Heathen* (Persians) *as soon as their children could speak, would have them taught vertue. Idolaters teach their children to kiss their images, and to bow down to Idols; and shall not I teach my children how to worship the God of their Fathers with perfect hearts, and willing minds? Lord help me so to season these new Vessels with frequent and plain, and seasonable instructions* (strong Wine may break weak Glasses) *that the sent and savour thereof may remain with them all their days.*

Zanoph.

I wish that the mighty noble acts of the Glorious God, (in which his curious wisdom, matchles goodness, and infinite power, as the Sun at noon day do shine forth gloriously) may bear such weight in my judgement, that I may talk of them often to my children, and thereby make the memorial of them immortal. When others transmit their own filthy wickedness, let me transmit thy famous works to my posterity, that they may sing

3 To acquaint them with the works of God.

when I am in the place of silence; We have heard with our ears, our Father hath told us of old, what wonders thou didst in his days. *I would that* national *mercies may be recorded in their memories, that as they share in the fruit of them: so they may return thanks for them. In special, I wish that Gods signal* favours *to my soul may be engraven on the Tables of their hearts; The kindnesses which my God bestoweth on me, are my* riches; *how much should I wrong my children if I should not make them heirs of such precious* treasures? *Every favour makes me a* debtor *to my God, the Fountain of them; how much should I wrong my God, if when I am sure to dye in debt, I should not command and charge my heirs, to do their utmost (by praise and thankefulness) to satisfie those millions of eternal obligations, by which I am bound to the Lord? Lord let those vast sums which I owe to thy Majesty be ever so fresh in my mind and memory, that I may not* hide them from my children, but may shew to the generation to come the praises of the Lord, and his strength, and his wonderful works that he hath done. Psal. 78. 4.

4. To pray for them.

I desire that my childrens sinful and miserable conditions by nature, may night and day call to me to be fervent and frequent in prayer to God for their conversion; if their bodies were dying, how should I weep and wail. Now their souls are perishing shall I have no pity? If any of them be deprived of a temporal life, how do I sigh and sob; and when by sin they have deprived themselves of eternall life, shall there be no crying, no complaining? As the Shunamite *when her Son was dead went to the Prophet of the Lord for his recovery, so since my children are all dead in sin,*

let

let me go to the Lord of the Prophets, and never leave him till he ſpeak to them in their blood, Live. *Alas, though their* generation, *is partly from* below, *yet their* regeneration *muſt be wholly from* above; *they muſt be converted or condemned; and they can as ſoon ſtop the Sun in its courſe, as convert themſelves from their evil courſes; the Rocks will as eaſily yeild crops of Corn, as they the fruits of righteouſneſs. All my pains will be to no purpoſe unleſs God vouchſafe his aſſiſtance; Lord let their ſin and miſery cry to my heart, that I may continually cry in thine ears, and give thee no reſt till thou give them reſt in thy Son. When I beg the bleſſing, let it pleaſe thee to beſtow the bleſſing, and then I know they ſhall be bleſſed. O Father of Spirits, who knoweſt that my poor Children are polluted in the womb, and eſtranged from the womb, manifeſt thy grace and goodneſs, and waſh them in the fountain opened for ſin and for uncleaneneſs. As they bear the Image of the firſt* Adam, *cauſe them to bear the image of the ſecond* Adam. *Let thy grace be their* beauty, *and the eternal weight of glory their* portion. *Do thou pity their dying ſouls, alas they cannot pity themſelves; how can I ſee the death, the eternal death of their ſouls! O do thou cauſe them to hear thy voice and live, Remember thy Covenant unto thy Saints, that thou wilt be a* God to them and to their ſeed. Do not forget thy promiſe, upon which thou haſt cauſed me to truſt. *O thou deareſt Redeemer, who haſt ſaid,* ſuffer little children to come unto me, and forbid them not, for of ſuch is the Kingdom of Heaven; *I bring them now to thee, do not reject them; I preſent them to thee in the trembling armes of my weak faith; O do thou lay thy hands on them and bleſs them. Bleſ-*

sed Jesus who knowest fully the pollution of their natures, the difficulty of their conversions, and that boundless wrath to which they are liable, let thy bowels yearn towards them, and thy Spirit so accompany their Education, that they may become thy seed, and in them thou mayst see the travail of thy soul, and be satisfied. And Lord if any of thy people shall gain any benefit by this weak peice, let this be the return they make for his pains, even to power out their prayers to thy Majesty, for the Author and his Children. that they may all see the felicity of thy chosen, rejoyce with the gladness of thy Nation, and glory with thine inheritance.

§ To reprove and correct them as occasion shall be.

I wish that my love to my Childrens souls, may hinder my allowing them in any sin, knowing that such favour would make us all suffer for ever. Bitter Physick is most likely to purge predominant ill humours. The whole Country would say I was cruel if when their bodies were wounded, I should for fear of putting them to pain, refuse to lance their wounds, and let them fester and kill them. What will my God say (and my children too in the other World) if I suffer their souls to dye for want of searching their spiritual sores. O let me not as, the Queen-Bee, which hath a sting, yet never useth it; but shew my love to those patients, by hating their lathsome diseases, and applying medicines proper (be they never so painfull) for their cure. Jacob is said to bless his Sons even every one, when all he said to two of them, was by way of cursing their sins. The Eagle loveth her young, yet sometimes peirceth and pricketh them. My God hath told me, with-hold not correction from thy Child, for if thou beatest him with the Rod he shall not dye.

Gen. 49. 5, 6, 7.

Prov. 22. 13.

That

That the Rod *on Earth, may keep him from the* wrack *in Hell*; correction *here, may prevent his* execution *hereafter. O that I might be so prudent as first to try to draw them to vertue and godliness with the Cords of love; but if that will not do, rather to prick them forward then to suffer them to flag behind, and to come short of Heaven and happiness. When Vipers are lasht they cast up their poison: Lord be thou pleased so to strike in with every stroke, that the Rod of Correction may be a Rod of instruction, and their weeping here, may prevent their going to that place* where is nothing but weeping and wailing and gnashing of teeth.

6 To set them a good pattern.

I wish that my life may be without fault, that I may walk in the path of Gods precepts for the sake of them that follow me. Should I run out of Gods way, how likely are my children to tread in the same steps of wickedness? Nature would tempt them to imitate my wandrings, but grace alone can teach them to follow me in Gods way; besides, how ill doth that cowardly commander encourage his Souldiers to fight the Lords Battels, who shrinks back himself? In vain doth he command others to fall on, whilst he flieth off; O that I may be so pious in all my words and works, so gracious in all my dealings and duties, that Religion may be written in so fair a Character in my whole conversation, that strangers may be taken with it, and that my Children may with comfort and credit write after my Copy. Lord whilst others turning out of the high way of holiness, (as an ignis fatuus) *draw their children into those bogs and quagmires in which they sink and perish, let me as the Pillar of fire go before mine to the land of promise,*

and shine as a true light to direct them in the way to everlasting life.

2 The Duty of Parents in reference to the bodies of their children

I wish that my care may chiefly run towards their inward man, yet that it may not rest there, but that I may in my place, and to my power be mindful of their outward man, esteeming and befriending the servant for the Great heirs sake. Their bodies depend wholly upon their souls for their well-being to eternity, but their souls depend much upon their bodies for their well-doing in time. Bad tools are a great hinderance to good work. I wish therefore that according to my ability I may allow my children all that breeding and learning which may in any degree be subservient to their souls, or make them in any measure more serviceable to Church or State in which they live.

1. In providing for them food and raiment.

I wish that I may never be cruel to my own flesh, in denying them through my idleness or prodigality their necessary food. Brutes take much pains to make provision for their young. What a scraping doth the Hen keep for her Chickens? Some beasts will even famish themselves to feed their Young. And shall I be worse then a Beast? O let me never be in the number of them that are without natural affection, and since I profess my self to be a Christian, I may not be excelled by Heathen, and deny the Faith in neglecting to provide for my Family.

2 To bring them up to callings.

I desire that I may not bring up my Children in any degree to bring down my Country, that none of mine, may be plagues to the people, amongst which Gods providence shall call them, by living like Drones upon others hard labour, or feeding like ra-

venous

nous beasts, upon what they can get from others by fraud or force. Why should I leave them naked in the midst of those shot which the Devil and the World will make against them? O give me to make conscience of thy command, in breeding them to some lawful likely Calling, wherein they may be serviceable to thy Majesty, their own Families, and their Country; yet in the choice of a Master, let me chuse for my Maker; I mean such a one as will teach them not onely how to do his work, but also how to work the work of him that sent them into the World. And O let thy blessing so accompany their diligence in their Callings, that they may have what thy wisdom seeth fit to bear their charges till they come to their journeys end.

3 To dispose them in Marriage.

I wish that when Gods providence shall offer me a fit match, I may not through covetousness, or peevishness be averse to their Marriage. Let me not upon any pretence, through my negligence tempt them to disobedience. Why should I refuse a mercy which my God calls me to receive, and hinder their good which by the bonds of nature and grace I am engaged to further? yet let me never judge of the fitness of a person by the beauty of the outward, but of the inner man; not by her estate in the World, but by her estate in the Covenant; why should I sell the inestimable soul of my Child for a little corruptible silver, or at least, the comfort of his life, for (that which signifyeth no more in the other World then) a few brass Counters? Lord let none of mine be unequally yoaked (what Communion hath light with darkenes, or Christ with Belial?) but let my care be that my Sons match with them that are Married first to thy Son, and let me give my Daughto such Christians, as are given to Christ, and

shall hereafter be with him where he is to behold his glory.

4 To portion them.

I desire that I may willingly whilst I live, (if my God bless me with an estate) part with so much as prudence and piety may judge convenient for my Children's portions; Why should I liken dung-hil be good for nothing till carried forth? What I have is all my Gods, I am not his Treasurer *to lay it up, but his* Steward *to lay it out for his honour. Lord keep riches out of my* heart, *how much soever they are in my* hand, *that I may chearfully dispose of them, according to thy call and command, especially to them whom nature as well as Scripture injoynes me to favour. And let thy grace so accompany what thou inablest me to give, that (as some glorious Diamond to a gold ring) it may make their estate (though it be but little) of great value.* Give me and mine neither poverty nor riches, feed us with food convenient for us, Lest we be full and deny thee, *and say,* Who is the Lord? or least we be poor and steal, and take the Name of our God in vain.

Conclusion.

Finally, I wish that in this relation of a Father, *I may in all these precepts, carry my self as thy* Child, *and as may be most for thy own credit; Lord my Sons are thy Sons, and my Daughters are thy Daughters; thine is the* propiety in them; *thou hast put them out to me onely to Nurse and bring them up for thee; O let thy power so prosper my labours, that now in their minority they may be prepared for that noble work, which thou designest them for in the other World; and when they shall come to age that thou shalt send thy servants to fetch them home, they may be conveyed by holy Angels to the* Fathers House, *where*

I and the Children which thou hast given me shall love, and live, and reign, and rejoyce with thee for ever and ever, Amen.

CHAP. II.

How Christians may make Religion their business and exercise themselves to Godliness in the Relation of Children.

HAving dispatched the Duties of *Parents* in relation to their *Children*; I proceed to the Duties of *Children* in relation to their *Parents*.

Thy duty is Reader, as well to make Religion thy business in the Relation of a *Son*, as of a *Father*; to shine brightly with holiness in an *inferiour* as well as *superiour* orb.

Tis the glory and credit of children to drink in the *dews* of godliness in the *morning* of their lives. O tis a lovely sight to behold those trees blossoming with *the fruits of the Spirit* in the *Spring* of their age; to behold one that is fourteen for the *greenness* of his age, to be forty in the *graciousness* of his carriage. *Better is a poor and a wise child, then an old and foolish King*, Eccles. 4. 13. Observe friend, what a garland of honour the holy Ghost puts on the head of an *holy child*. He is put in the scales upon the greatest disadvantage with the noblest person (that is ungodly) in the world, and *preferred* before him. In the one scale is a *child*, in the other scale an *old man*; in the one scale a *poor child*, in the

the

the other ſcale an *old King*. Childhood it ſelf is contemptible and obvious to ſcorn and deriſion: *Youth* which is a degree above childhood is liable to contempt; *Let no man deſpiſe thy youth*, 1 *Tim*.4.12. intimating, that much dirty filth is uſually thrown on *young* faces, *Iſa*.3.4. *Epheſ*.4.14. Reproach is ſo incident to youth, that the ſame word in the Hebrew ſignifie both, *Job* 29.4. and 27.6. But *poverty* added to infancy and childhood makes it more obnoxious to reproach and contumely; *The poor is hated of* (not onely ſtrangers but) *all his neighbors*. *Poor men* are objects of much diſreſpect and prejudice: where the hedge is low every one will trample over it; hence to *want* and be *abaſed* are in Scripture conjoyned, *Phil*.4.11. But *poor children* are much more ſlighted then *poor men*. A man hath ſome preſence, and that forceth ſome reſpect, but a child hath none. One the other ſide age is honourable in it ſelf; *Thou ſhalt riſe up before the hoary head, and honour the face of old men*; the ſilver crown of hoary hairs calls for honour, as well as the golden Crown on the Soveraigns head, *Lev*. 19.32. The *hoary head* ſtrikes an aw into young hearts. But *age* joyned with a Crown, a Kingdom, is more venerable; yet this *poor child* that is wiſe, *i.e.* that feareth God and keepeth his commandments, doth infinitely outweigh, and is exceedingly more worth then an old King that is wicked. Thou that art *young* and *poor*, if *pious*, remember this for thy comfort, that God himſelf hath ſaid, *Thou art a better perſon then the greateſt worldly Prince, and art worth more then he that is owner of two Crowns.*

Shall

Shall I (or rather God) adviſe thee therefore to *remember thy Creator in the days of thy youth*, Eccleſ. 12.1. Remembring, implieth all the mercy God beſtows on thee, *Jer.*31.20. and all the duty which thou oweſt to God. Do not, as ſome write of the *Cyracuſſians*, that they abſtain from Church till they are ſixty years old, and then being weak and unable for wickedneſs, they mind godlineſs; but *remember the Ancient of days* in the time of thy youth. How gloriouſly do their names ſhine in the Chronicle of Scripture who liſted themſelves early under Chriſts Banner; *I thy ſervant fear the Lord from my youth*, ſaith *Obadiah*, 1 *Kin.*18.12. *Timothy from a child knew the holy Scriptures*, 2 *Tim.*3.15. *Joſiah* in the eighth year of his age began *to ſeek the God of his fathers*, 2 *Chron.*34.3. In the time of the Law God commanded his people to offer up to him the *young and luſty* in ſacrifice, typifying that he expecteth the youth and ſtrength of thy days to his ſervice. Sure I am as the *Titmouſe* in the *Spring* deſtroyeth the Bees ſitting on the Willow trees in the Sun; ſo doth Satan devour many ſouls in their youth, whilſt they are ſecurely refreſhing themſelves with carnal comforts.

Brerewood Enquir. 155.

I ſhall offer thee three or four thoughts to quicken thee to the ſubſequent Duties, That thy obedience to thy father on earth may proceed from conſcience to thy Father in Heaven, and that thou mayſt exerciſe thy ſelf to Godlineſs in this Relation.

Morives to ſtir up young perſons to make religion ones buſineſs.

First, Conſider the *profit of early piety.* Some fruits, ripe *early* in the year are worth treble the price

1. The profit of early piety

price of fruits lattetly ripe. Godlineſs at any time brings in much gain, but he that firſt ſets up this holy trade, and followeth it faithfully is ſure to be the richeſt at laſt. The earlier men ſet out in the morning, the further they will go (ſuppoſing that they do not loyter) in the day of their lives. No calling ſo certain as this holy, heavenly calling; if he that begins late gets *thouſands*, he that begins early gets *millions*. And according to the degrees of Grace, ſuch ſhall the degrees of Glory be. *He that ſoweth ſparingly, ſhall reap ſparingly; and he that ſoweth liberally, ſhall reap liberally.* One main end of Grace is to prepare and capacitate the ſoul for Glory. Now as the bigger the bore is, and the wider the veſſel is, the more water or wine it will hold; ſo the more holineſs any one hath, he is capable of, and fitted for the more happineſs. I know that all in Heaven ſhall be full and have enough; but who would have a *pint-pot* full of Diamonds, when he might have a *quart* or a *pottle*? who would have the fulneſs of a *ſpoon*, when he might have a *large veſſel*?

Methinks Reader, happineſs ſhould be ſo deſirable, that thou ſhouldſt endeavour for the greateſt degree: Who would have a thin crop and lean harveſt by latter ſowing his ſeed. If thou art ambitious for an high degree of the exceeding and eternal weight of glory; if thou art covetous for a large portion of the treaſure in Heaven; if thou wouldſt drink deeply of thoſe Rivers of pleaſures which are at Gods right hand for evermore, then dedicate the *morning* of thy time to the *Father of Eternity*.

Beſides

Beſides thou wilt find much comfort (by a great degree of grace) in this World, which is no mean profit. Strong bodies have much comfort in their lives, which weak bodies loſe, being often troubled with Aches and pains; ſtrong Chriſtians walk ſteadily and chaerfully with God, when weak ones walk as men dancing on a *Rope* in fear every ſtep, being full of doubts, and much in the dark, about their eternal conditions. As in a *moonſhiny* morning, when the ſun doth but peep into our parts of the world we know not whether it be *night* or *day*, but when the Sun ariſeth *higher*, we ſee plainly that tis day. Thoſe that have but a little *light of holineſs* are full of doubts and fears; ſometimes they hope tis the *Sun-light* of grace and true godlineſs, and then again they fear tis but the *moon-light* of Nature or morality; but when this light encreaſeth in any heart, and ſhineth brighter and brighter, then they ſee clearly tis day, its a beam from the Sun of Righteouſneſs; & hence they walk ſo comfortably & chearfully. Hereby alſo much *ſin and ſorrow may be prevented*. Some who have broken their bones in their youth have felt the pain of them all along againſt change of weather to their dying hour; how ſadly have many Saints felt and bewailed their youth-ſins? *Remember not againſt me the ſins of my youth, nor my tranſgreſſions, O Lord*, ſaith *David*, Pſal. 25.7. *I was aſhamed and confounded, becauſe I did bear the reproach of my youth*, ſaith *Ephraim*, Jer. 31.19. Old *wounds* may cauſe freſh *woe* many years after. O it will be a ſad greeting when young ſins and old bones meet together; *Thou writeſt bitter things againſt me, and makeſt me to inherit the ſins of my youth* (*Job* 13.26.)

13.26.) saith *Job.* The sweet wicked ways of my youth did breed such worms in my soul, saith holy Mr. *Bayns*, that my heavenly Father continueth my bitter worm-seed. God calls men to a reckoning often for their old debts, and suffereth his Judgements to arrest them when they think they are forgotten and forgiven. *Tricks* of youth prove *troubles* in old age. Good *Austin* doth much lament his coming in to Christ late; *Sero te cognori lumen verum, sero te cognori; Alas Lord, twas late before I knew thee to be the true light.* When sin and the soul have lived together many years as Husband and Wife, if ever they part 'twill be as *Phaltiel* and *Michal* with many tears.

In his letters.

Aug. Soliloq. cap. 33.

There is a necessity of thy *repentance* or *ruine*, now as the longer a wound hath festered, the more torment the patient must be put to in searching it, and cutting out the corrupt flesh, if ever he be cured: So the longer thou goest on in sin, the greater will thy sorrow be, if ever thou art saved.

Further, God will *take it very kindly*; he loveth the *first fruits*, and they were ever pleasing to him. *He remembreth the kindness of thy youth*, Jer. 2.2. not onely his kindness to thee, but also thy kindness to him at that time. *Young* creatures are most pleasing to mens palates, *old ones* are tough and distastful; *young* Christians are exceeding acceptable to the blessed God: *He takes the kindness of your youth very kindly*; And as he remembreth *youthful lusts* to revenge them, so he remembreth *youthful love* and *youthful loyalty* to requite it. With what confidence may he who remembreth God in his youth, cast himself upon, and expect that God should remember

ber him in his old age. *Caſt me not off in the time of old age, forſake me not when my ſtrength faileth; for thou art my hope, O Lord God, thou art my truſt from my youth*, Pſal.71.5,9.

Beſides, hereby thou wilt be a comfort to thy Parents. How will it rejoyce their hearts to ſee *Grace bud*, when *Nature* doth but *bloſſom* in thee? *Epimanendas* was wont to ſay, *Se longe maximum ſuarum laudum fructum capere, quod earum ſpectatores haberet parentes; That he was glad of nothing more then that his Parents were alive to rejoyce in his noble actions.* *Cornelius* was the ſtaff of his fathers age, a great credit and comfort; and therefore obtained the honourable name of *Scipio* among the *Romans*. *A wiſe ſon maketh a glad father*, as *Samuel* did *Elkanah*; but a *fooliſh ſon*, as *Eſau* to *Rebeckah*, *is an heavineſs to his mother*, *Prov.* 10.1. O who would not rather be as *Obed* to *Naomi*, *A reſtorer of her life, and a nouriſher of her old age*, *Ruth* 4.19. Nay thy pious converſation may work (ſuppoſing thy parents are wicked) for their converſion; And O what a comfort wouldſt thou then be to thy parents in begetting them to a glorious, eternal life, who had begotten and conceived thee to a miſerable eternal death! Then thou wouldſt put the great queſtion of the Maſter of Moral Phyloſophy out of queſtion, *Whether a child may not confer more benefits on his Father then he hath received from him?*

Cornel. Nepos.

Senec. de Benef. l.b.3.cap.35.

Tis good, ſaith the Spirit of God, *that a man ſhould bear the yoke from his youth*, Lam. 3.27. not onely the yoke of *affliction* and *miſery* betimes; ſo yoke is ſometimes taken, *Jer.* 31.18. but alſo the yoke of *ſubjection* and *piety*, Matth. 11 *ult.* *Ariſtotle* obſerveth

Ariſt. Degener.at. l.5. c. 13.

obſerveth that thoſe *Pigeons* are beſt which are hatcht in the *Spring*, thoſe which are hatcht in *Autumn* are not ſo good; By early piety God is moſt delighted (O how his heart is taken with a young Diſciple; his ears are raviſheſt with the *Hoſannahs* of Children!) Satan moſt greived, Sin and ſorrow prevented, Parents rejoyced, and thy own ſoul moſt advantaged, *O tis good that thou ſhouldſt bear the yoak from thy youth.*

2 Motive, Delays are dangerous.

2ly. Conſider *delays are dangerous.* The Naturaliſt obſerveth that the Locuſts uſe to come in the begining of the ſhooting of the latter growth, and devour *herbam ſerotinam*, the *latter grown Graſs.* Late repentance like untimely fruits, doth ſeldome come to any thing. To put off God till old Age, is to go about to wind up the ſtrings when they are breaking in peices.

Three things will ſpeak thy deferring to mind godlineſs to be very dangerous.

Firſt, *Life is uncertain.* As young as thou art, thou mayſt be old enough for a grave; How often doth *Death* like lightning, blaſt the *green Corn?* thou thinkeſt poſſibly of doing much when thou art old, but what if thou dyeſt when thou art young? Doth not experience tell thee that few live to be old, nay that though all dye to be buried, yet few live to be married. Look into Church-books and ſee if moſt that are written in the Calendar of the dead, were not ſuch as had their breaſts full of Milk, and their bones full of Marrow; look into the Churchyard and ſee if there be not ſeveral Graves of thy ſize and length; Look into thy own body and ſee whether the

the foundation upon which thy building ſtandeth be not rotten and liable every day to be blown down with a ſmall wind of ſickneſs. *Child-hood and youth are vanity*, not onely in regard of their ſickleneſs and inconſtancy, but alſo in regard of their brittleneſs and frailty, *Eccleſ.* 11. 10. Childhood is but a bloſſom which is eaſily blown off; youth is but a bud which is ſoon nipt; what wiſe man would caſt a work of ſuch infinite weight and abſolute neceſſity as thy converſion is, upon an *uncertainty*!

2. *God will not always be found.* I have read of one that deferring repentance to his old age, and then going about it, he heard a voice, *Des illi furfurem cui dediſti farinam, Give him the bran to whom thou haſt given the flour.* When men give the Devil the *cream of their lives*, God often ſuffereth them to give him the *Whey*. *O ſeek the Lord while he may be found, call upon whilſt he is near*, *Iſa.* 55. 5. If thou refuſeſt him *now*, he may refuſe thee *hereafter*. Canſt thou think that he will be put off with the bottom and dregs of thy time, when the Devil hath had the *ſpirits and quinteſſence! Now is the accepted time*, now is the day of Salvation, to day if thou wilt hear his voice; If thou ſayſt tis *too ſoon* to day, God may ſay tis *too late* to morrow.

Reader, becauſe the *Theif* on the Croſs hath ſtole away many a precious ſoul who have been encouraged from his pattern to procraſtinate their converſion, leaſt thou ſhouldſt defer upon that example; Conſider, firſt, There is but one ſuch example in the whole Bible; and is not he mad, that becauſe *Pauls* Ship run againſt a Rock, and all the

Passengers were saved, should thence be encouraged to split his Vessel upon a Rock. Secondly, tis a *Pattern without a promise*, and to expect any thing from God without a promise is presumption. Thirdly, Christ wrought that miracle to *manifest* his *deity*, even then when his humane nature was lowest, now there will never be the like reason for such an action, whilst the World continueth. Fourthly, We do not read that that *Thief ever heard of Christ before*. When God calls men late to work in his Vine-yard, he will certainly accept of late service; but when he calls men early, they must then labour, or hereafter it may be too late.

3. *Every day rendereth thee more indisposed.* Thy youth is exceeding liable and prone to evil, and so exceeding averse and contrary to good, how averse wilt thou be then to God and godliness in thy old age? The longer Sin and Satan possessed the fort of thy heart, the more they will fortifie and strengthen it against God and holiness. The longer thou wandrest out of Gods way, the more unwilling thou wilt be to come back; Sin possibly now is as loathsome as *Physick*, but when thou art used to it, thou mayst think it as pleasant as *food*, and then thou wilt not easily be disswaded from it. Thy Conscience now tender will quickly be seared; thy heart now somewhat tractable, will quickly be hardened, temptations now distastful will quickly be embraced, The faculties of thy soul will be distracted with earthly cares and cumbrances, the passions of the mind will be impetuous and impatient of any check or curb, thy understanding will be more darkened with hellish mists of ignorance, thy will more stubborn

Cereus in vitiis flecti, monitoribus asper. Horat. of a young man in Arte poeti.

born and refractory, and then how hard will it be to make thee holy? *Can the Leopard change his ſpot, or the Blackamore his Skin? no more can he that is accuſtomed to do evil, learn to do well.* When thou haſt once ſpent the prime of thy days in Satans drudgery, thy fleſh will like thy Maſter ſo well, that it will be hard to perſwade thee to accept of liberty, *Jer.* 13. 23.

Now what wiſe man that hath a great journey to go of, as much concernment to him as his life, and but one day allowed him for it, would ſet out wrong in the Morning a clean contrary way, ſuppoſing he may go it an hour before night when the whole day is little enough for it.

Thirdly, Conſider *God deſerveth thy Youth.* When *Alexander* was dying, being asked, *Who ſhould enjoy his Crown after his death,* he Anſwered, *Detur Dignitori, Let it be given to him that is moſt worthy.* Reader, wilt thou beſtow thy youth, which is the crown of thine age to him that is moſt *worthy?* Then it muſt be to God; His *propriety in all thy time* ſheweth that he is moſt worthy of the firſt of thy time. All thy time is Gods, not onely *Man-hood* and *Old Age* if thou doſt arrive at them, but alſo thy *Youth*; All the Servants time is his Maſters; All the Childs time is his Fathers; All the Creatures time is his Makers; therefore to abridge him of it, and deny it to him is Theft and Robbery. 3 Motive, God deſerveth thy youth

He is a great God, and therefore not to be put off with things of the leaſt value; If *Jacob* ſend a preſent to the Lord of *Egypt*, he will ſend the *beſt*

of the land. Great Princes muſt have the *beſt preſents.* Surely then the bleſſed and glorious Potentate ſhould have that part of thy life which is of greateſt price; I mean thy youth.

He is thy *beſt friend*, and therefore deſerves the *flower of thy Age*, the beſt of thy time. The life of man is caſt into four diſtinct States, *Child-hood*, *Youth*, *Man-hood*, and *Old Age*; which are frequently referred to the four ſeaſons of the year; but *Youth* is the *Spring*, the glory and beauty of it; now the beſt of our lives muſt be given to the Fountain of our lives, God thought of thee before thou hadſt a being, *He poured thee out like Milk, and Crudled thee like Cheeſe; He cloathed thee with Skin and fleſh, and fenced thee with bones and ſinews; he granted thee life and favour*, and was tender of thee in the womb, when neither Father nor Mother could help thee. He brought thee into the world, and provided full breſts for thee againſt the time that thou waſt born. Though when thou didſt firſt behold the light, he could have ſent thee into utter darkneſs, yet he forbore thee. Though in thy infancy thon waſt like a little Boat in the Ocean liable to all ſorts of ſtorms, and in danger every moment of death, yet his *viſiaation hath preſerved thy ſpirit.* When thou waſt a child he loved thee, and entered into Covenant with thee; when thou waſt in thy *blood*, caſt out *naked* and *filthy*, and no eye pitied thee, he had compaſſion on thee, and waſhed thee in the blood of his own Son, ſent thee raiment out of own ward-robe to cover thy nakedneſs, took the whole charge of thy nurſing and nurture upon himſelf, provided his ſpirit to be thy tutour and governour

Job 10. 9, 10, 11.

nour, hath ſpread a Table in the Goſpel of all ſorts of dainties and delicates for thy conſtant diet, and hath prepared his own moſt glorious palace to be thy eternal inheritance, when thou comeſt to age; and doth not this God deſerve the beſt, and flower of thy time? Doth the fleſh or the World deſerve the beſt of thy days as the bleſſed God doth? *Is* it rational to make a *feaſt* for thine enemies, and to put off thy beſt friends with a few *ſcraps* which they leave? When he might juſtly have ſent thee out of thy Mothers womb into the Priſon of hell, he repreived thee, and now when he calls thee preſently to ſue out thy pardon, that thy Execution may be avoided, wilt thou deny him? A wiſe man will ſell his beſt wares to them that will give the beſt *price*: Let thy conſcience be judge whether God or the fleſh will pay thee beſt for the ſervice of thy youth. Poſſibly God afforded thee a large portion of outward bleſſings, he hath caſt thy lot as *Pharaoh* did *Jacobs* (*Gen.* 27. 6.) *in the beſt of the Land*, and wilt thou deny him the beſt of thy life; O fear the Lord in thy youth, for he is a Great King, a loving Father, a bountiful Maſter, and ſo worthy to be feared. *What* Saul did out of Covetouſneſs and Diſobedience, do thou out of Conſcience and dutifulneſs, ſpare the *beſt* to ſacrifice to the Lord thy God, 1 *Sam.* 15. 15.

4 Motive, God will call men to an account for their youth.

Fourthly, Conſider *God will call thee to an account for thy youth.* Tricks of youth will come to a publick tryal. In this world God puniſheth many for their diſobedience to parents; How many rebel-

lious children hath God hanged on Gibbets to make others fearful of such sins? How fully did God recompence on the head of *Abimelech all the evil which he did to his Father?* Wicked Children *shorten* many times their parents lives. The Heathen have thought an undutiful child an intollerable burden; *Democrates Abderites*, when he could not reclaim his drunken Son, put out his own eyes, that he might not see his intemperance. The Mother of *Themistocles* was so vexed at his youthful vices, that she hanged her self for grief. Sorrow hath killed many parents for the dissoluteness of their Sons; therefore God cuts off many of those dissolute ones in the midst of their days; witness *Hophni* and *Phineas*, *Absolom* and *Adonijah*; *They dye in youth, and their life is among the unclean. Their soul perisheth among the boys, and their life among the Buggerers*; according to *Beza's* reading, *Job* 36.14. In the Hebrew it is thus; *Their soul dieth in youth.* The death of the body is nothing to the death of the soul; the souls death is *damnation.* God gathereth these grapes, even whilst they are *green* for *the winepress of his eternal wrath.*

Judges 9.24.

Aul. Gel.

Valer. Max.

Moritur cum juventa illa anima eorum. Junius.

If they live God often punisheth them in the like; A scoffing *Ham*, is punished with a prophane *Canaan.* But however God will meet with them at death, and at the great Day, for all their gracelesness and disobedience. The Lamp by its light and brightness enticeth the flie to embrace it, but by that means she is either drowned in the oyl, or burned in the flame at last; so the world with its fair shews may entice thee to wantonness, but alas how many at last are drowned in its sweet waters?

The

The *Wiſe man* doth ſeek to allay the *young mans* heat by this thought; *Rejoyce, O young man in thy youth, and let thine heart chear thee in the days of thy youth, and walk in the ways of thine heart, and in the ſight of thine eyes: But know thou, that for all theſe things God will bring thee to judgement*, Eccl. 11. 9. Here is a *cooler* for the *high-flown Youngſters courage*. The words after an Ironical *Conceſſion*, expreſs a moſt dreadful *commination*; As if he had ſaid, *Make thy luſt the rule of thy life; ſwim down chearfully in a full ſtream of carnal comforts; deny thy ſelf nothing that thine eye can deſire, or thine heart delight in; Let thy ſences give law to thy rational ſoul: But know that (notwithſtanding all thy curſed courſes to ſtop the mouth of conſcience, and thy wicked deſigns to drown thoſe innate principles of fear and reſtraint in ungodly pleaſures) there is a terrible day approaching, the day of the perdition of ungodly men; wherin, that God, whoſe fear thou now rejecteſt, whoſe favour thou now neglecteſt, who obſerveth and recordeth all thy ways of wickedneſs, will whether thou wilt or no, bring thee to a ſtrict reckoning for all thy follies, vanities and exceſſes of thy youth: Beleive it, then thoſe morſels will be poiſon in thy belly, which now are ſo pleaſant in thy mouth. O what confuſion will cover thy face, and what indignation and grief will cut thy very heart, when before Angels and Men, all the neglect of thy duty, and thy ſecret deeds of darkneſs ſhall be brought to light!* But know thou that for all theſe things God will bring thee to judgement.

How wilt thou anſwer when God ſhall reckon with thee for the breach of thy Baptiſmal Covenant? *Hannibals* Father made him take a ſolemn oath *Liv. lib. 35.*

oath to maintain perpetual hostility with *Rome*: Thy Parents caused thee in baptism to take an oath of Fealty and Allegiance to Christ, and to maintain continual war with his enemies. Let Conscience judge, whether to wear Christs livery, and do Satans drudgery; whether to expect Christs pay, and not to fight his Battails, be not a derision of thy baptism at this day, and will not prove thy destruction at the last day? If young persons would but ride sometimes upon the *pale horse* of death, think seriously of their latter ends, they would not, as they do, ride post in the road to hell.

Reader, these Motives are not jesting matters, therefore weigh them well unless thou art resolved upon thine eternal ruine.

I proceed to the Duties of Children to Parents.

1 Children must honour their Parents.

The first duty is *Reverence*; there is a *distance* between children and parents; therefore there must be reverence from children to parents. *A Son honoureth his father, Mal.* 1.6. The difference in age commands honour; the Heathen saw this by the light of Nature; therefore the *Spartans* punished such young men as did not reverence elder persons; hence that proverb derived its pedigree. *In sola Sparta expedit senescere; its onely good to be old in Sparta.* But where to difference in age is adjoyned this relation, there the greater respect is required. *Honour thy Father and thy Mother, which is the first commandment with promise, Ephes.*6.2. Even Lambs will kneel (which is the posture of the greatest reverence) to their Dams.

Plutarch.

Honoris autem quinque sunt partes. Reverentia, Amor; Obedientia, in omnibus rebus a deo non prohibitis, gratitudo, & patientia in eorum infirmitatibus & naevis fe endis. Polan in 5. Præcept.

This reverence must be *inward* in heart, children should have awful apprehensions of their parents, as

as their Superiours, as thoſe to whom they are engaged (under God) both for their beings and breedings; *ye ſhall fear every man his Mother and his Father, I am the Lord, Levit.* 19.3. *Fear* is due to parents, as they are Gods deputies; hence ſome make the fifth command part of the firſt Table; as the firſt four relate immediately to God, ſo this fifth though to men, yet in their politick capacity, as they are Gods. *Our Parents*, ſay the Heathen, *are our houſhold Gods*; and the Scripture calls children *their fathers glory*; ſurely then they ſhould honour them, *Hoſ.*9.11. And the *Mother* is by *Moſes* firſt expreſſed, becauſe ſhe by reaſon of her fondneſs and familiarity is apt to be moſt deſpiſed; which *Solomon* hinteth in that prohibition, *Deſpiſe not thy Mother when ſhe is old, Prov.*23.22. *Eſau* had ſome reſpect for his *Father*, ſo would forbear the execution of his intended murder till his death, but takes not the leaſt thought for his *Mother*, *Gen.* 27.41. But where there is any fear of our Father in Heaven, there will be a fear of Mother as well as Father upon earth. Many ſeem to honour their parents whilſt they are young and rich, but when they grow old and diſeaſed, then (eſpecially if they be poor) they ſlight and contemn them. They ſerve their parents as men do great candles, ſet them in high candleſticks, whilſt they are full of tallow; but when all their ſubſtance is waſted, tread them under their feet. Or as birds, when they can flye and find their meat, they regard the old ones no longer.

Eſt hoc animi perverſiſſimi judicium, quia lex naturæ jubet ut benefactoribus bona referatur gratia, inter quos primum obtinent locum parentes. Gualter.

This reverence muſt be *outward*, in life, and that both in language and carriage:

1. In

1. In *language*; Children must speak reverently *to* their parents, and respectfully *of* their parents; First, *To them*; *Rachel*, though her father was wicked, yet speaks reverently: *Let it not displease my Lord that I cannot rise*, *Gen.*31.35. Secondly, *Of them.* Its said of Parents that have their Quiver full of such polished arrows, *They shall not be ashamed, but they shall speak with the enemy in the gate*, *Psal.* 127.5. Their children will be tender of their fathers credit, and not suffer others (muchless will themselves) to cast dirt in their faces, but will by pleading for them wipe it off. O how bad a bird is he that fouls his own nest? Those that bespatter their *Parents names*, sin even against *nature.* And like *Canaan*, for discovering their fathers *nakedness* they are sure to meet with a *curse.* Some tell us that the Jews punished all children with death who did publickly backbite their parents.

Reader, if like *Reuben* thou defilest thy fathers *bed*, thou wilt as certainly lose the *blessing*, *Gen.*49.4. as he the *Birth-right.* There are children that exceed in this unnatural sin, and instead of commending, curse their *Parents.* ***But every one that curseth his Father or his Mother, shall surely be put to death,*** *Deut.*20.9. *Exod.* 21.17. God hath severe judgement for such sinful practices. The Hebrew Doctors observe four sorts of death inflicted by the Judges of *Israel*, whereof *stoning*, which was the death wherewith children that cursed their Parents were to dye, was the worst. *Ainsworth* on *Exod.* 21.12. Its a discredit to parents,, and uncomely for their children to be sawcy and clownish in their speeches. The younger Son, as bad as he was, would

Deus horreni à peccata horrendis panis immutabiliter vindicat. Pareus *in* Gen. 49. 4.

would give his Father gnod words, *I go Sir*, though he went not, *Matth.* 21.30. But how abominable is it to revile or rail at them?

Secondly, In *carriage*; How reſpectfully did *Joſeph*, though Lord of *Egypt*, demean himſelf towards his poor Father *Jacob*; *He bowed himſelf with his face to the earth*, *Gen.* 48.12. Its recorded of Sir *Thomas Moor*, that when he was Lord Chancellour (and ſo ſuperiour to his Father) he would go up to the Kings Bench, before he ſate in Chancery, and there ask his father (who was one of the Judges there) bleſſing, before all the people. How reverently did *Soloman*, though a King, carry himſelf to his Mother; *The King roſe up to meet her, and bowed himſelf unto her, and cauſed a ſeat to be ſet for the Kings mother; and ſhe ſate on his right hand*, 1 *King.* 2.19. Where there is holineſs in a child he will honour his parents, and God hath ruined them that have refuſed to do it.

There are three things which are dear to a man, his *Soul*, his *Life*, and his *Good Name*. Undutiful children that invert the order of Nature, contemn the authority of God, in that of their parents; prove monſters of ingratitude to their greateſt earthly Benefactors, have been plagued and puniſhed by God in the loſs of all the three, *Prov.* 20.20. and 30.17.

Its mentioned as an honour to one Colonel *Edmunds*, that when his Countryman came to him (when he was ſitting amongſt ſeveral perſons of Quality) and told him, *My Lord, Your Father and ſuch Knights and Ladies, your Kindred are in health.* He bad his friends there preſent not to beleive one word the Knave ſpake, *For* ſaith he, *my Father is a poor Baker, whom this Knave would make a Lord, to curry favour with me.*

Tis obſerved of the *Cudweed* that the younger leaves overtop the elder; ſo many curſed children

think

think they are never high enough, unleſs they trample upon their Parents as their foot-ſtool. Its too uſual with the *Sons of Belial*, to nod their heads, to wink with their eyes, and wriggle their mouths at their Parents, and often in deriſion to call them the *Old Man*, *and the old Woman*, and perhaps the *Old doating Fool*: But I would have ſuch remember but this one Verſe of Gods word, which hundreds of ſuch Children have experienced in this World. *The eye that mocketh at his Father, and deſpiſeth his Mother, the Ravens of the Vallies ſhall peck it out, and the young Eagles ſhall eat it*, Prov. 30. 17. The *eye* which is the offending *part*, ſhall be certainly puniſhed, but how? truely ſo; as they may read their ſin in their ſuffering. They diſgrace and ſhame their parents, and God will bring them to diſgraceful and ſhameful deaths. They ſhall be hanged in the Air as ſpectacles of Gods Anger, and unworthy to live either in Heaven or earth. Crows will quickly ſent out ſuch Carcaſſes, and peck out thoſe eyes which were wont to lear and jear, and wink at their Parents. At *Millan* there was a vicious Youth, who when reproved by his Mother, uſed to make a *wry Mouth*, and to point at her with *his Finger* in ſcorn, but afterwards he was condemned for felony, and being on the Gallows, was obſerved to make the ſame wry *Mouths* which he did formerly to his Mother. The very Heathen were ſo ſenſible of ſuch ſins, that they would ſow up ſuch Children in a Sack, with a Cat, a Dog, a Viper, and an Ape, and ſo drown them; in this manner *Publicus Maleolus* was put to death by the *Romans*.

Theat. Hiſt.

Secondly,

Secondly, *Obedience.* The Law of nature bindeth man to this. Though its generally concluded, *Civil* ſubjection of *ſervants* to *Maſters*, came in by ſin; yet *natural* ſubjection of *Sons* to *Fathers* did not. The Great Philoſopher tells us, its not fit to diſobey τῷ θεῷ καὶ πατρὶ God nor our Father. *Cicero* therefore being to read a Lecture of modeſty and temperance to his friend *Clodia*, raiſed up her Father *Appius Cajus* from the Grave, and in his name delivered thoſe precepts to her; as judgeing no counſel ſo prevalent with Children as that which is given by Parents. *Children, obey your Parents in the Lord, for this is right, Epheſ.* 6. 1. In which ſentence the Apoſtle delivereth both the *reaſon* and the *rule* of Childrens obedience. The *reaſon* is, *For this is right*; Its agreeable to *righteouſneſs*, that thou ſhouldſt yeild ſubjection to them, to whom thou haſt ſo many and ſuch great obligations. Its right by the Law of God, of *Nature*, and of *Nations*. The *rule* is *in the Lord*, that is, in *lawful*, not in *ſinful* Commands. *Jonathan* refuſed to obey his Father, when he charged him to kill *David*; and *Aſah* depoſed his Mother for her Idolatries. *He that hateth not Father and Mother for me, is not worthy of me*, Luk. 21. 14. All obedience to man, muſt be regulated by a good conſcience towards God. If a parent command his child to Steal, or to prophane the Lords day by bodily labour, or the like, which God forbids, then he goeth beyond his bounds, and therefore is not to be obeyed; But in all *lawful* precepts children muſt not diſpute but obey their Parents. Jeſus Chriſt himſelf gives a pattern of this, *He was ſubject to his Parents*, Luk. 2. 51. He was not

2 Duty, Obedience.

Aug. de civit. dei. lib. 19.

Ariſt. Rhet.

Cic. ad Attic. lib. 12.

Irritantur pueri ſi conentur parentes impiis mandatis eos onerare. Impium fuit illud Saulis cum præcepit Jonathani ut Davidem amicum ſuum, & innoxium, captum ad ſe adduceret, ut morte mulctaretur, Daven. in Col. 3. 21.

not onely obedient to his Father by eternal generation, but even to his ſuppoſed Father, and to his Mother by a natural, or rather ſupernatural conception. Though as his humane nature was hypoſtatically united to the divine, he might have pleaded its priviledge; yet *he was ſubject to his Parents.*

Debeo affectum parenti ſed magis obſequium debeo ſalutis auctori Amb. Orat. Funebr. de ob. valent.

The *Rhecabites* for obeying a particular command of their Father, *to drink no Wine*, have Gods *commendation* and *benediction*, Jer. 35. 8. 14, to 20. God delights in a dutiful child and bleſſeth him, but he hates the diſobedient and blaſteth them; He hath not onely *whipt* ſuch with temporal puniſhments, but even executed them with ſpiritual plagues, then which no doom is more dreadful on this ſide the place of the damned.

It is obſervable Reader, that when the Apoſtle counteth thoſe ſins and corruptions, for which God delivered up the Heathen to a reprobate ſenſe, and vile affections, this one in the Liſt, *Diſobedient to Parents*, among that herd of monſtrous luſts, *Rom.* 1. 30. *Voluntary* diſobedience to men, is puniſht *with judiciary* diſobedience to God. *Joſeph* when commanded by his Father to go to his brethren, though he knew their ill will to him, and how dangerous the journey might prove, yet durſt not diſobey, *Gen.* 37. 13.

Job it ſeems was happy in a dutiful progeny, *O that I were as in months paſt, when the Almighty was yet with me, and my children were about me*, Job 29. 2, and 5. The latter phraſe (*when my children were about me*) may ſpeak theſe three particulars.

1. Their

1. Their *preſence with him*, They were as Olive branches round about his Table. Parents are the *Center*, and Children are a circumference drawn about them.

2. Their *protection*. They were about him, to defend him to their power in any danger; As the Lord is ſaid to be round about his people, becauſe he is their ſafety and protection, *Pſa.* 125. 2. ſo *Jobs* Children were about their Father to do what lay in them for his ſhelter.

3. Their *obedience to him*. They were about him as ſo many Servants, to know his pleaſure, and obey his Precepts. As the Father was ſingular in his *patience*, ſo were the Children in their *obedience*. Few Fathers in their old age have good ground for *Jobs* wiſh; Some children will not afford their parents ſo much comfort as their *company*, others are about them as *Ravens* are about a *Carcaſs*, to devour it, not to defend it; when their Parents have any *fleſh* on their back, any *wealth* in their hands, then they flye to them, but when they have got all, and there is nothing left but bare bones, then they fly from them. Moſt are *about* them, as *weeds* are about the Corn to choak and hinder, not to comfort and help their Parents. Ah, how many of theſe branches grow up about their Fathers, as trees about our Windows, to hinder their *light*, and darken their *lives*. But Reader, if thou wouldſt not have thy Heavenly Fathers *Curſe*, be not thy Earthly Fathers *Croſs*. The firſt affirmative precept with a promiſe is this, of obedience to Parents, *Epheſ.* 6. 2, 3.

Eſpecially

Eſpecially in *Marriage* be obedient to thy Parents. Do not like prophane *Eſau*, make an ungodly match to vex thy Mother; beleive it, thou wilt at laſt vex thy ſelf moſt, *Gen.* 28. 8, 9. By *Moſes* Law the Daughters vow was not valid, unleſs the Father did ratifie it, *Numb.* 30. 6. *Hagar took a Wife for Iſhmael*, Gen. 21. 21. *Rebeckah took a Wife* for *Jacob*. And indeed children that match without their Parents conſent may expect to meet with Gods curſe; and ſuch men have ſometimes found that their Wives inſtead of being guides to rule their Houſes, have been greifs to cut their very hearts. *Judah* Married a Canaanite, without his Fathers conſent, and he had two ſuch wicked Sons, that God ſlew them with his own hands. *Eraſmus* ſpeaking of *Levinus*, that got a Wife, neglecting the counſel of his friends about it, and ſo proving unhappy, ſaith *Res calide peracta eſt magis quam callide*; *wantonneſs and luſt, not wit or wiſdom made up the match.*

Eraſ. Epiſt.

God giveth the Parents as great a title to their Children as to their goods; for he allowed that even children ſhould be ſold to pay their Parents debts. Children are their Parents greateſt outward *riches* (far before Lands, be they worth thouſands) and therefore to diſpoſe of themſelves without their leave, is the greateſt outward *robbery*. If men hang them that ſteal Cattel, ſurely God hath ſeverer puniſhments for them that ſteal children.

Tertullian writing to his Wife a Diſcourſe of Marriage, cloſeth it with this, *O how ſhall I be able ſufficiently to deſcribe the happy eſtate of that couple, whom the Church hath married, Prayer confirmed,*

Cauſæ propinquæ matrimonii ſunt tres; conſenſus Parentum, conſenſus ſponſi, & conſenſus ſponſæ. Zanch. in Eph. 5.

confirmed Angels in Heaven proclaimed, and Parents on earth approved!

Beſides in thy *Calling* have an eye to thy Fathers choice. *Elkanah* and *Hannah* were obeyed by *Samuel*, when they devoted him to the Miniſtry. The Papiſts falſly tell us that childien may, (a Boy at twelve, a Maid at fourteen years old) enter into their Monkiſh orders, without their Parents conſent; but how much do they forget themſelves, to make children at their own diſpoſal ſo ſoon, when in their blaſphemous Hymns they will not allow Chriſt (though *God-man*) freedom from ſubjection to his Mother, after he hath been many hundred years glorious in Heaven, but ſtill cry, *Command thy Son!*

3. *Submiſſion.* Children muſt not onely be ſubject to their Fathers *precepts*, but alſo ſubmit to their *puniſhments. We have had fathers of the fleſh which corrected us, and we gave them reverence*, Heb. 12.9. Its unſeemly for a Child to be ſtriving, when his father is *ſtriking*; but tis abominable for him to *murmure* at what he doth ſuffer. Parents authority ſhould make children endure it patiently. Some brutes will quietly bear blows from their Keeper, and ſhall not Children from their Father?

3 Duty, Submiſſion.

Savitia patris in filium grave peccatum eſt ſed ira filii in patrem grave monſtrum eſt.

Reader, if thy Parents reprove or chaſtiſe thee, it is for thy profit; and wilt thou grumble at that which tendeth to thy good? Alas they puniſh thee *here*, that thou mayſt not periſh for ever. Beſides they correct thee, becauſe God commands them; and canſt thou be diſpleaſed at them, becauſe they dare not diſpleaſe God? Canſt thou be angry at them for being afraid of Gods anger? Alas

who knoweth the power of his anger?

Calv. in Gen 22.

Isaac was obedient to *Abraham*, when he bound him for a *sacrifice*. Its observable saith *Calvin* that *Isaac* being twenty five years old, was able to resist his old weak father, yet he yeilded himself quietly both to be bound and to dye. Its probable indeed that *Abraham* had acquainted his Son with Gods command, and with that, saith *Luther*, he did rest contented. To receive correction, doth distinguish a true *Son* from a Bastard, *Heb.* 12. 8. The Heathen Oratour will inform the Christian that he should not onely conceal, *but also submit, even to injuries, if his Father offer any to him.* The Turks though cruelly lasht, do yet when they are well whipt, kiss his hand that commanded it, and pay the Officer for his paines. The Heathen saw it so equal, that going too far on a good ground, they did allow the Parents power of life and death over their Children.

Filios non modo teticere parentum injurias, sed animo æquo tiam ferre oportere. In Oratione pro Cluent o.

Its reported of *Ælian*, that being some considerable time absent from his father, when he returned home, his Father asked him, *What he had learned.* Sir saith he, *You shall know ere long.* A little after his Father corrected him for some fault, and he took it patiently, saying, Sir, *you see I have learned somewhat; for I have learned to bear with your anger, and quietly to suffer what you please to inflict.*

Cal. Rhod. lect. Var. l. 22. c. 22.

Some young persons scorn to be scourged; they will not (say they) be made such fools as to bear blows; but such must know that not their Parents heavy hands, but their own proud hearts make them fools. Correction gives instruction and wisdom, *Pro.* 13. 1, 18.

The

The way to be above the rod, is for thee to be under rule: But thy main work (young man) muſt be to hear the voice of the rod, and to be the better for beating; ſo to let the rod *in*, that folly may go *out*. Be not like a *Poſt*, nothing ſtird by many ſtroaks; much leſs like ſome beaſts, to kick and be the more unruly for the ſpur; but as the holy Child Jeſus, who (though he never ſinned, yet) *learned obedience by the things which he ſuffered*, Heb. 5. 8.

4. *Affection.* Children are bound to love their Parents, and their obedience muſt grow upon this root. He is not a Sun but a Slave, that ſerveth his father meerly out of fear. *Filial* and *ſervile* obedience are oppoſite. As Parents are tender of their Children, ſo children ought to be tender of their Parents. The dumb Son of *Cræſus* when one of the Souldiers of *Cyrus*, ran after his Father to kill him, with the violence of natural affection, cryed out ſuddenly, *O man, kill not Cræſus*, and continued ſpeaking all his life time after. Thy Parents ſhould be dearer to thee then thy Children; what love ſhouldſt thou return to them who were the inſtruments of thy life? The greateſt obligations call for the greateſt affection. Though *Olympia* the Mother of *Alexander* was very *moroſe* and *ſevere* to him in his Child hood, yet he was very *mild* and *loving* to her when he came to age, inſomuch that when *Antipater* accuſed her to him, he would by no means hear or heed him. God takes great notice of Childrens love and duty to their Parents; therefore (ſay ſome) he lengthens their lives, becauſe by their affectionate obſequious carriage they lengthen their parents lives. *Iſaac, Jacob, Joſeph* & others in Scripture eminent for

4 Duty, Affection.

Pez. *Mel. Hiſt.*

Plutarch.

who knoweth the power of his anger?

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4 Duty, Affection.

Pez. *Mel. Hist.*

Plutarch.

their *love* and *loyalty* to their Parents, had their days prolonged in the Land of the living. On the other ſide, God hath made many unnatural children monuments of his indignation. He hath puniſhed them dreadfully to fright others from ſuch practices. *Abſoloms* miſerable end may make all children afraid of ſuch abominable *ways*. *Nero* who kild his Mother *Agrippina*; *Turpeia* who betrayed her Father to *Tatius* King of the *Sabines*; *Henry* the fifth, Emperour of *Germany*, who diſpoſſeſſed his Father of his Empire, did all meet with ſuch vengeance from heaven, that none would unleſs *mad*, ever eat at their *tables* to pay their *reckoning*.

The *Cuckoo* is worthily uſed by way of reproach, and may well be hooted at, for he devoureth his own Dam. *Oreſtes* killed his Mother *Clytemneſtra*, *Ninus* killed his Mother *Semiramis*, *Alcmeon* alſo killed his Mother, but ſuch *beaſts* are counted by very heathens, rather *Monſters* then *Men*.

5 Duty, Gratitude.

Deo & parentibus non poſſumus reddere æqualia. Cajetan.

5. *Gratitude*. Its thy duty to requite their care and coſt upon thee. Thy body, and time, and eſtate ſhould not be thought too much for them. The Law of God, as well as the Law of man doth command children to releive their neceſſitous Parents to their power. *But if any widow have children or nephews, let them firſt learn to ſhew piety at home, and to requite their Parents, for this is good and acceptable before God*, 1 Tim. 5.4. Its obſervable Childrens *kindneſs* to their Parents, is termed εὐσέβεια *Piety* or *Godlineſs*, becauſe tis a part thereof, and very acceptable to God. *Æneas* was ſirnamed, *Pius* for his tenderneſs to his Father, whom he bore on his back out of the flames of *Troy*; Beſides its called a *requiting*

quiting them, intimating that it is not an act of *grace* but of justice. Its but righteous that they should return, according to their abilities for what they have received from their Parents. Dr. *Taylor* said to his Son, when himself was going to suffer, *When thy Mother is waxen old forsake her not, but provide for her to thy power, and see that she lack nothing; so will God bless thee, and give thee long life and prosperity. Joseph* maintained his Father *Jacob* and his whole household, *Gen.* 47. 13. The Son of *Joseph*, the blessed Jesus when he was dying, in the midst of all his tortures and torments, when he was assaulted both from Heaven, Earth, and Hell, could even then find time to commend his beloved Mother to the beloved Disciple; *Valerius Maximus* relates a story of a man sentenced to dye with Famine, and how his Daughter came daily and gave him suck, upon which act of her Piety, saith another Author, his sentence was reversed.

For Acts and Monuments.

Liberi sunt quasi manus & brachia quibus parentum senectutem defendi; sunt pedes & crura quibus sustentari oportet. Davenant in Col. 3.

The Storks and Mice will rise up in judgement against many children; for such is their natural affection to their Dams, that they nourish them when they are old. The Stork, saith *Pliny*, doth it with such piety, that he is called by the Latines *Pietati-cultrix*, and *Ciconia*, of the Hebrew *Sachan* to be profitable, because he is so profitable to his Parents. Some derive the name Stork from the Greek στοργὴ *love*, because he hath such affection for his Dam. Nay hence we read of some Laws called νόμοι πελαργικοὶ (which receive their denomination from the *stork*) providing that Children should nourish and take care of their Parents in their distress. Nay the requital of Children to their parents

Πελαργικὸς νόμος *Lex qua liberi parentes alere jubentur.*

Plut. de Soler. Animal

rents in the Greek is called ἀντιπελάργωσις which is a Metaphor drawn from the Storks kindneſs to her old ones, which doth not onely feed them, but carrieth them on her ſhoulders into the Meadows, and brings them back.

1 Sam. 22. 3. ἀντιπελάργωσις Beneficii accepti remuneratio a πελαργος Ciconia. Metaphora a Ciconiis qua parentes ſenio jam confectos nutrire, & feſſos tergo recipere dicuntur. Ariſtot.

Our Saviour ſharply reproveth the *Phariſes* for allowing Children under pretence of piety to ſuffer their parents to periſh, *Mat.* 15. 4. Surely they are curſed Children that can be thus cruel to their Parents. Even *young Lions* as ravenous as they are, will ſpare it out of their own bellies, to feed their old ones. And yet many children are more ſavage then lions, and are ſo far from being men and women, that they are worſe then *beaſts*.

Ælian l. 2. c 22.

The Mother Waſpes and Hornets after they have wrought a while and procreated their kind, give over labouring, and are maintained by the induſtry and piety of their off-ſpring. Yet alas, rational creatures make their parents lives ſo bitter by their ingratitude, that they cauſe them to cry out with *Jonah*, *Its better for me to dye then to live*, and with *Rebeckah*, *I am weary of my life.*

Theat. of Polit Flying Inſects. p. 375.

Luther tells a ſtory of a good father in *Germany* (but by the way I would adviſe all parents to be more wiſe, then whilſt they live to intruſt their children with all their wealth. *They that hang on the Cradle, have moſt commonly but ſhort Commons*) This man (ſaith he) gave away all he had to his children, upon condition that he ſhould have his diet with them when he came. One day he came to one of his *Sons*, then at dinner with a *Gooſe*; which as ſoon as he heard his Father was coming, he ſet by; And going to take it when his Father was gone, it

Loc. Com. 61. De Amore erga Parentes.

was

was turned into a *Toad*, and leaping upon his Face, could not be removed by all his ſtriving, till it had *ſtifled him*. Our own Country-men tell us of a Yeoman in *Leiceſterſhire*, that made over his Houſe and Land to his ſon, upon Mariage, conditionally that his Son ſhould keep him during life; but afterwards there falling out ſome difference between them, the Son bad his father *get him out of his Houſe*, calling him *burſenbelly ſlave* (indeed the old man had a rupture) The next day as the young man was walking in his grounds, Mr. *Goodman* the Miniſter of the Pariſh riding by, asked him *how he did*; he anſwered *very well*, but before the Miniſter was out of ſight, the *young man bowels guſhed out*, which he carrying in his hands went home, ſent for the Miniſter, acknowledged Gods juſtice on him, for his undutifulneſs to his father, made his Will, gave his Father a conſiderable Legacy to make him amends, and died that night.

I ſhall conclude this head, with the wiſe heathens ſpeech to his Son, upon his anger at his peeviſh mother *Socrates ſentiens ſuum filiũ Lamprocleum, qui major natu fuit, matri ſuæ iratum; Dic mihi O Fili (ait) cognoviſtine unquam homines quoſdam qui appellantur ingrati; Ita prorſus inquit. Conſideraſti igitur quibs homines, & cum quid agunt, hoc nomine appellantur? Conſiderari ait illos qui beneficiis acceptis, non reddunt gratias cum poſſunt, ingratos apellari. Hos vero ingratos, cum injurioſis enumerandos eſſe putas. Vehementer ait conſideravi, & mihi videtur, a quocunque quiſpiam beneficiis affectus, ſive amico ſive immico, non conatur reddere gratias injuſtus eſſe. Si igitur hæc tibi vera videntur, ingratitudo manifeſta injuria profecto eſt. Conceſſit. Quanto ergo majoribusquiſq; beneficiis acceptis non reddit gratias, tanto iu*

ſtior eſt. Et hoc etiam conceſſit. Quos igitur aut a quibus (inquit) putas majoribus beneficiis affici quam liberos a parentibus, quibus primo ut ſint & vivant, deinde ut bona videant, illorumque participes fiant, quæcunque dii hominibus præbent, parentes cauſa fuerunt? ——— Mulier vero concipiens tolerat hoc onus cum gravamine & periculis vitæ, alimento ſuo nutriens puerum, magno multoque labore uſq; ad partum proveniens; Poſtea etiam nutrit, atque pro eo curam gerit, a quo tamen nunquam antea beneficii quicquam acceperat, quiq; non modo ignorat qui ei benefacit, ſed neque declarare poteſt, quibus indigeat. Mater vero per conjecturam quæ conducunt, quæque grata ſunt, ei conatur adimplere; multoque tempore nutrit, die noctuque laboribus affecta, ignorans quam iſtorum omnium mercedem habebit. Et non ſolum ſufficit nutrire, ſed cum videntur filii poſſe diſcere quicquam, quæcunque ipſimet parentes ad vitam utilia habent, docent ———

Xenophon de dictis & factis Socratis l. 2.

Ad hæc adoloſcentulus ait, Etſi hæc omnia, cæteraque his multo fecerit plura, nullus tamen poſſet profecto duritiem matris meæ ſufferre. Tum Socrates, utrum ait feræ immanitatem putas diffi-iliorem ſufferendam eſſe, an matris? ego quidem, inquit, matris puto quæ talis ſit. Num igitur, unquam momordit aut calcibus te percuſſit quem ad modum multi à feris affecti ſunt? Non iſta, ſed ea dicit, inquit, mehercle quæ nullus unquam audire velit. Tu autem quot, Socrates ait, ei mo leſtias tum dicto a prima ætate die noctuque exhibuiſti? ——— Tu itaque fili ſi compos es mentis, deos ut tibi ignoſcant exorabis, ſi quid matrem neglexiſti, ne ingratum te eſſe exiſtiment nec benefacere velint; ab hominibus quoque cavebis, ne ſentientes quod contemnas parentes, pro nihilo te habeant, & omnibus amicis te privaveris. Si enim te arbitra-

bitrahuntur erga parentes ingratum esse, nullus putabit te pro susceptis beneficiis fore in referenda gratia memorem. So far *Xenophon* concerning *Socrates* and his Son; which I have been the larger in reciting, because thou mayst hereby understand, Reader, how loathsom and abominable Childrens ungratefulness and undutifulness to parents (though they were peevish) was counted by the very Heathen.

A good wish to the Duties of a Son or Daughter in Relation to their Father and Mother.

The Introduction.

THe Relation of a Child, *speaking my great and manifold obligations to my Parents (under God) for my conception, birth, and breeding, besides those many cares and fears which are incident for my sake to their tender yearning bowels; for which I am engaged by the Law of God, of nature, and of Nations, to be grateful and dutiful: I wish in general that I may never be so far possessed of the Devil (like him in the Gospel, whom no cords could hold) as to break all these bonds in sunder, but may behave my self towards my Parents on earth, as an obedient child of my Father in Heaven. Lord, whilst others pretend much religion abroad, but manifest litle* piety at home, *make me so conscientious of all thy commands, that I may not be unmindful of my debts to others, but be sure to pay my* duty, *my* specialties *to them.*

I wish that the first of my time may be devoted to my dearest Redeemer, the Father of Eternity, that *the fear of my God may take such early possession of my soul, thot when Satan, the World, and youthful lusts shall hereafter sue for my service, that may be wholly prevented in their projects, and disappointed of my heart,*

heart, that preſence Chamber, *being taken up before hand. Why ſhould I ſpend my young days in laying by a ſtore of guilt, and treaſuring up an heap of wrath for me to live upon in my old age? Lord, let me ſo emulate thoſe* Worthies *of thine, whoſe names ſparkle in Scripture as the* Morning Star *in the Firmament, for their* early ſhining *with the light of holineſs, that I may be ambitious to have my name recorded in heavens court rolls, for a* young Diſciple, *and* remembering my Creatour in the days of my youth.

Motives to early Piety.

1 The profit of it.

I wiſh that the Loadſtone of true ſelf-love, *may draw me to the Lord, and that I may be ſo caught with that holy* bayt, *as betimes to become a true Chriſtian. My* God will be much delighted *by my early devotion. If young beaſts were ſo pleaſing to him under the Law, ſurely young Saints will be more acceptable to him under the Goſpel.* O how kindly will he take the kindneſs of my youth! My Parents will be rejoyced *to ſee me* bloſſom *in the* Spring of my Age with the fruits *of righteouſneſs. They have no greater joy then to ſee their children walking in the truth. Why ſhould not I who have been the occaſion of bitter pangs, and ſharp throws to my Mother, and the cauſe of many cares and much coſt to my Father, do my utmoſt for both their comforts? what a ſword ſhall I prove to pierce their ſouls, if when they call me* Cain, *a* poſſeſſion, *and boaſt that they* have gotten a man from the Lord, *I ſhall teſtifie by my ways (as he did) that I am of the* wicked one! *and O how will their hearts revive to hear that their* Joſeph *(whom they thought to be dead) is alive to God! ſurely they will ſay,* It is enough, *and whilſt they continue here, live the more*

more contentedly, and when they depart hence, dye the more chearfully. But my early piety *will bring to my ſelf the greateſt profit. How may I prevent that diſhonour to my Saviour, thoſe ſins and ſorrows to my own ſoul, which youthful luſts procure? The ſpiritual diſeaſes, which I contract through intemperance and inordinate affections in my youth, will lie heavy at my heart and pain me to purpoſe in my old Age. What a proficient may I be in grace! how far may I go before others in godlineſs, if I ſet out betimes in my journey to Heaven, whilſt others who ſet out late are frighted with fears, leſt they ſhould never reach that celeſtial pallace! I may go merrily on, making* Gods ſtatutes my Songs in this houſe of my pilgrimage. *Lord, let theſe Motives be ſo faſtened in my mind, that I may give my ſelf to thee this very moment, that thou mayſt be my* firſt love, *and in this flower of my age, before I am raviſhed by Satan, or defiled with any known ſin, I may be thine* Hephzi-bah *and* Bulah, *thy* delight and Married *to thee.*

I deſire that the danger of delay may make me more ſpeedy in the practice of my duty. The work of converſion muſt be done, or I am undone for ever. Without the ſecond birth, my God himſelf hath told me, that I ſhall not eſcape the ſecond death My life is but a vapour *which may ſuddenly vaniſh, I am not Maſter of another hour. Why may not I as well as others be hurried away in haſt, and in the Prime of my days, before I am aware, to enter into the other World! The longer I defer, the leſs I am diſpoſed; the longer the* Houſe *of my heart is out of* repaires, *the more* trouble *and* pains *twill* coſt *if ever it be done. Beſides my God will not always wait* upon *ſuch a ſilly* worm.

2 Motive. The danger of putting off.

1 Life is uncertain.

2 The heart is every day more averſe then other.

3 God will not always be found.

worm. *If I reject him to day, its just with him to refuse me to morrow. O my soul, be not so fooliſh as to leave a work of ſuch indiſpenſable neceſſity to ſuch uncertainties. Lord give me ſuch wiſdom to conſider of my latter end, that I may never hang ſuch* heavy weights, *as my ineſtimable ſoul and ſalvation, upon ſuch weak and uncertain* wyers, *but may be both* ſpeedy *and* ſerious *about my* Eternal weal.

3 Motive. God doth beſt deſerve our youth.

I wiſh I may be ſo rational as to give my chiefeſt time and ſtrength to him that can claim it by the ſtrongeſt reaſons. The Antient *of days hath the onely intereſt in my youth. Twas his meer mercy that I was not ſent out of the Womb into endleſs miſery. The firſt tears I ſhed, might have been in that place* where there is nothing but weeping; *the firſt ſwadling band I was wrapt with, might have been the chaines of everlaſting-darkneſs. I was a Rebel againſt his ſacred Majeſty, and had Traytors blood running in my veins before I was born. As ſoon as I breathed in the World, I infected the Air, and defiled the Earth; never Toad was ſo full of Poiſon, as my nature of pollution; yet my God ſpared me, when he might have ſunk me in the pit of Perdition. Nay he hath not onely born with me, and forborn me, but alſo laden me with benefits. He hath defended me from many an unknown danger. He hath delivered me out of many a diſtreſs.* All his paths towards me have dropped fatneſs. *I never was one moment out of his mind. He entered into Covenant with me before ever I knew what a Covenant was; My ſubſiſtence is continually by him; My dependance is every minute upon him. I cannot ſtir a foot, or lift a hand, or ſpeak a Word,*

or think a thought without him. All my happineſs for this and the other World conſiſteth wholly in him. My life or death hangs upon his favour or fury. If I ſeek him early, I ſhall find him; but if I forſake him, I am loſt for ever. O of what concernment is it to me, to pleaſe him in dedicating the prime of my days to him, which will be moſt pleaſing! Lord let thy great love conſtrain me to a gracious life, and let thine early beneficence lead to ſpeedy *and hearty repentance.*

I wiſh that the thought of my reckoning at the laſt day, may be ſo prevalent with me, as to prevent my rioting at this day. My ſins in youth, though they eaſily ſlip out of my memory, are regiſtred by God. Not a thought of my heart, not a word of my tongue, not a work of my hand, but all are written in his Book, *and ſealed up in his* Bag; *and O how ſhall I dare to appear in his preſence before Millions of Saints and holy Angels, if I ſhould now give my ſelf to prophaneſs? With what face ſhall a black ſinner ſtand before his white Throne? How ugly will my deeds of darkneſs look in his eye, who* is light, and in whom there is no darkneſs at all? *The Judge is the* Holy Jeſus, *his attendants are* holy Angels, *the Juſtices on the Bench are* holy *perſons, the law by which I muſt be judged for my everlaſting life and death is the* holy Commandment *given to me; and O how can I ſtand at the bar without infinite ſhame, grief and horrour in my* unholineſs! *why ſhould not the ſtrictneſs of my examination provoke me to holineſs in all manner of converſation! Lord let me ſo conſtantly whither ſoever I go, and whatſoever I do, hear the ſound of the laſt trump in mine ears,* Arile ye dead and come to judgement

4 Morive. God will call me to an account for my youth.

ment, that I may ſo think, ſo ſpeak, and ſo act, as one that ſhall be judged by the Law of liberty.

The Duties of a child to his Prrents.

1 Reverence.

I wiſh that I may have awful apprehenſions of them that are my Elders, *eſpecially in this* Relation. *If nature taught Heathen to ſet an high price upon their Parents, what honour ſhould I give mine, who am taught this leſſon, both by* nature, *and the clear light of* Scripture? *My body from them under God had its being, and therefore ought to be imployed (in ſubbordination to God) in their ſervice! how ſhould that* tongue *ſpeak for them, which but for them had never ſpoke? how ſhould that knee bow to them, which but for them had never been? Lord let my tongue ſooner* rot *then* revile them; *let my hands rather fall* off, *then* fall upon *them; yea twere better that my whole body ſhould be buried alive, then it ſhould riſe up like* Abſolom *to take away his life, who gave me mine; 'tis ſinful either in name or body to injure a ſtranger, but how ſordid is it then, to wrong my Father or Mother? I am bound to cover an others infirmitie with the Mantle of Charity, and ſhall I publiſh their weakneſſes to the World? If I take* Chams courſe, *I muſt expect his curſe. O let me never like* Simeon *and* Levi, *give my parents cauſe to ſpeak as* Jacob, Thou haſt made me to ſtink (*by revealing my infirmities*) among the Inhabitants of the Land. *Lord, let the ſeverity of thy threatning againſt ſuch ſinners, make me fearful of ſuch ſins; and let thy dread ſo fall down upon my ſoul, that I may both in my carriage and language* reverence *them for thy ſake.*

2 Obedience.

I wiſh that Obedience *may be the Garment, by which I may be known to be my Fathers child; As*

Davids

Davids *Daughters were known by their Party-coloured Cloaths, that whilſt others by ungodlineſs cut their Parents hearts with grief, and bring them with ſorrow to the grave, I may by my dutifulneſs in all commands which are lawful, lengthen out my own and their lives. My God hath told me of* Eli's *Sons,* That they hearkened not to the voice of their Father, becauſe the Lord would deſtroy them. (1 *Sam.* 2. 25.) *To be a* Child of diſobedience *is a ready way for me to be markt for* vengeance. *If I be a* Son of Rebellion, *tis a ſad ſign that I am a* Son of perdition, *O let me be fearful of* diſobeying *my Parents, leſt I provoke my God to ruine me. Yet I wiſh that my dutifulneſs to the Father of my fleſh, may be always regulated by my duty to the Father of Spirits; that I may be ſure to ſave Gods ſtake, before I pay my obedience to my Parents. My Parents are to be obeyed* in the Lord, *not* againſt the Lord. *Its Treaſon to obey my immediate* Superior, *againſt my* Soverain. *Lord, let me never pretend Conſcience for the neglect of their righteous Commands, that they may never have cauſe to complain of me, as thou didſt once of the* Jews, I have nouriſhed and brought up children, and they have rebelled againſt me; *yet if I be ever enjoyned what is a ſin, let* me obey God rather then man. *Let me in this ſence call no man* father on earth, *for doubtleſs thou art onely to be univerſally obeyed, who art my Father in Heaven.*

3 Subm ſſion to their reprehenſions and corrections.

I wiſh that I may with patience ſubmit both to the rods and rebukes of my Parents, as beleiving that they are, though not pleaſant yet profitable for me. My God hath commanded them not to bear with me in ſin; their allowance of me in my diſobedience, would be

be but an ill ſymptome of their love to my ſoul. How certainly ſhould I travail to Hell, if permitted to walk in the ways of my own heart? ſurely when I am in a wicked courſe, they are my beſt friends that ſtop and hinder me from proceeding farther; their ſharpeſt words are curing, *and their ſevereſt ſtrokes are healing. O let me be ſo ſenſible of my own good, as without oppoſition to take down this bitter Phyſick, which notwithſtanding its diſtaſtfulneſs to my body, is yet ſo wholeſome for my precious ſoul. And Lord, let thy grace be ſo mingled with all theſe means of thine appointment, that my ſuffering here, may prevent my eternal ſufferings hereafter.*

4 Affection.

I wiſh that affection *to their* perſons *may ſweeten my* ſubjection *to their* precepts; *that as* Jacobs *ſeven years hard ſervice for* Rachel *ſeemed to him but a few days for the* love *he had to her, ſo that* love *may be the ſoft lining which may make the yoke of my active and paſſive obedience eaſie and acceptable. The wall heated by the beams of the Sun, reflecteth ſome warmth back again. Grace will teach me to love mine enemies; but its againſt nature, not to love a friend; beaſts have much affection for their Keepers, but more for the Dams and Sires. How fervent and fiery is my Parents love to me? how ſolicitous to expreſs it ſelf in acts of favour? How many a time have their hearts trembled for me, and their bowels yearned towards me! O that I might never be ſo far from* humanity, *as to live below a* beaſt, *nay to degenerate into a* Divel, *by rendering hatred for love, and evil for good. Lord let my obligations to my Parents make ſuch an impreſſion on my ſpirit, that I may anſwer their Ocean*

of

of love to me with such pure streams as may refresh and rejoyce their hearts

I wish that my love to my Parents, may not be like Rachel, beautiful *and* barren, *but like the* Tree *planted by the Rivers of Water,* may bring forth fruit in due season. *I mean that it may shew it self to be* sincere, *by my devoting both estate and body according to Scripture, to their* service. *My reason tels me what I receeived from them, ought under God to be improved for them. O that this fire may upon all occasions so flame out as to chear and comfort their chil and cold aged bodies with its light and heat. How tender was* David *of his aged Parents! How kind was* Joseph *to all his kindred! The brutish Eagles, though they are greedy enough of their prey, will yet spare it from themselves to feed their Parents. Boughs bend towards their root. The ears of Corn bow to the earth their Parent. And shall I suffer them to famish, who so many years gave me all my food, and like the cruel Kite starve them who bred and fed me! Lord help me to* shew piety at home by requiting my Parents, *and rather let my hands wear out with work, then that they through my negligence should* want.

5 Gratitude.

1 Sam. 22. 3.

Conclusion.

In a word, I wish that I may so imitiate their grations Patterns, so submit to their wholesome rebukes, so obey their pious precepts, yeild them such hearty reverence, and in all things demean my self so dutifully that God my be my Father, *and own me for his Son, or Daughter, that my God may* spare me as a man spareth his son that serveth him, *that I may* have a name within the house of my God, better than of Sons and Daughters, *and that when all these relations (which are calculated onely for*

the Meridian of this imperfect state) shall cease, my days may be long in the land of promise, which the Lord my God hath given me *for possession, and I may enjoy the* glorious liberty, *and endless blessed life of* the Sons of God, *amongst the* Congregation of the first born, Amen.

CHAP. III.

How Christians may exercise themselves to Godliness in the Relation of Husbands and Wives, And, First of the Duties which concern them both in Common. And a good Wish from a pious pair.

Definition

Conjugium est legitima unius maris & unius fœminæ conjunctio ad sobolem procreandam, vel communicationem vitandam, vel mutuum adjumentum. Polan Syntag. l. 10. c. 55.

MArriage is the lawful conjunction of one man and one woman for the term of their natural lives, for the generation of children, the avoiding of sin, or the comfort of mutual society.

First, The *Author* of it or Efficient is *God*; He published the first Banes, and married the first Couple that ever were in the world: Their *Maker* was their *Minister* to joyn them together, *Gen.* 2. 22.

Sponsalia a spondendo, because each did promise other to live as man & wife. Antiq. Rom.

Secondly, The *form* of it is the *Conjunction* or *mutual Covenant* (not *carnalis compulsio*, as Papists hold) between one man and one woman, *Prov.* 2. 18. That which is competible to Whoredom, cannot be the specifical form of marriage, *Mat.* 19. 5.

The

The Duration of it is for term of life; death only unticth the knot, *Rom.* 7. 1, 2, 3.

Thirdly, The *Ends* of it are three.

1. The *procreation* of children, *Gen.* 1. 26.

2. The benefit of a good *companion*, *Gen.* 2. 18.

3. And since the fall, a third hath crept in, *viz.* the avoiding of *fornication*, 1 *Cor.* 7. 2. Some add a fourth, that it might be a *resemblance of the Mystical Union* between Christ and his Church.

Aliter Christi mors non esse fructuosa. Carthus. in Gen. 2. 18.

Fourthly, The *material cause*, *one man* and *one woman.*

Some observe that in the Creation of the World God was pleased to do it by *pairs*; as *Heaven* and *Earth*, a *Sun* and *Moon*, a *Sea* and *Land*, a *Night* and *Day*, a *Man* and a *Woman.* Marriage must be betwixt one man and one woman, *Matth.* 19. 5. Bigamy and Polygamy are both unlawful; but death gives a lawful Bill of Divorce. Hence the Apostle saith, *If her Husband be dead, she is free for another.* The Greek Churches, because that the Scripture saith of a Pastor that he must be μιας γυναικος ανηρ, *the Husband of one Wife*, deny their Ministers all second Marriages, do much mistake the place, 1 *Tim.* 3. 2.

Conjugium à conjungendo, i. e. a jugo communi quo vir et uxor simul in unam carnem, & veluti in unum hominem junguntur. Digamia est quum quis uxori legitimæ adhuc viventi aliam illi repudiatæ (extra causam in verbo Dei comprehensam) superinduxerit. Polygamia est quum quis eodem tempore plures uxores habet. Polanus

Reader, If God hath called thee to this Relation, walk worthy of it, behave thy self in it as one married to Christ. God did not institute marriage to be an hinderance, but to be a help to Religion. Good company should make us walk the more chearfully in the way of Gods Commandments.

Ακούσατε οἱ ἄνδρες καὶ γυναῖκες καὶ μὴ νομιζέτωσαν τὸ γάμου κώλυμα εἶναι πρὸς τὴν εὐαρέστησιν εἰς τὸν Θεόν. Chrysost. Gen. Hom. 21.

Buxtorfius.

D^r. Mather

Its *Chrysostoms* observation on *Gen.*5.22. that in the same verse the Spirit of God said of *Enoch*, *That he walked with God, and begat Sons and Daughters*, to teach us that *Matrimony* and *sanctity* are not inconsistent; *Enoch walked with God*, even then when he walked with a *Wife*. The Jewish Rabbies observe that in the names of *Ish* and *Ishah* is included *Jah*, the name of God, and that if you take out *Jod* and *He*, of which that name consisteth, there remaineth nothing but *Esch*, *Esch*, *Fire*, *Fire*. Its certain that this relation without *Gods fear* is little else but *fire*; *Conjugium* is *conjurginm*; marriage is the sowing of dissention often times, being separated from Religion: The houses of such persons are (as one wittily observeth) but as *fencing Schools* wherein the two Sexes seem to have met together for nothing but to play the *prizes* and to try *masteries*. The fire of passion reigneth in the man, and the fire of pride rageth in the woman, and the fire of contention between both; tis the want of godliness in this relation which maketh many married persons look on their matrimonial Covenant just as a dog doth on his chain, and a prisoner on his fetters, snarling and striving to break it in sunder, and set themselves at liberty.

The Heathen Romans brought the Wife home to her Husbands house on the marriage night with five torches, signifying the need which married persons have of five gods or goddesses, *Jupiter*, *Juno*, *Venus*, *Suadela* and *Diana*. The Jews at their marriages were not unmindful of God, but from their constant custom of their Wedding-devotion, their very Wedding-house was called *Beth hillula*, *the house*

house of prayse. What is the meaning of the Apostles expression, concerning Marrying *in the Lord*, if godlines were not to be exercised in this estate? 1 Cor. 7. 29. *Onely in the Lord*, that is say some, in the *Church* among Gods Kindred; They who Marry out of that *line*, marry out of the *Lord*; or *in the Lord*, that is in his *fear* and *faith*; they who marry without *godliness*, marry without *God*; The Spanish Proverbe hath a truth in it, That, *There is more required to Marriage then two pair of Legs in one pair of Sheets.*

First, I shall give thee some motives to quicken thee to mind Religion in this Relation.

Secondly, I shall speak both to the common and special duties which concern this condition.

Motives to the married to mind godliness.

1. For Arguments to conscienciousness in this state.

1. The dignity of marriage.

1. Consider the *Dignity of Marriage*. Marriage is honourable, and therefore thy carriage in it must be answerable. An honourable relation, calls for an holy conversation. *Marriage is honourable in all*, not onely νομῳ, but πιῳ not onely *lawful and unblameable*, but also *noble* and *honourable*. Some among the Papists condemn it as an impure and so ignoble state (though others of them in the other extream, say tis a Sacrament, nay go farther and tell us, it confers grace) but that Marriage is not dishonest nor dishonourable, will appear if we consider,

Hebr. 13. 5. *Cum matrimonium per sensibilia signa sanctitatis, remedium contra peccatum homini exhibeat, sacramentum est* Aquin. Sup. 3. Q. 2. Art. 1.

1. This Relation is of *Divine institution.* God did institute Marriage, and himself *immediately* made the first match. We say, *All Marriages are made in Heaven*; tis true in this as well as other respects, that marriage it self came down from Heaven. God

Matrimonium quod in fide Christi contrahitur, habet quod gratiam conferat ad ea operanda quæ in matrimonio requiruntur. Idem. Sup. 3. Quest. 42. Art. 3.

hath as well appointed that persons should meet in this estate, as foreappointed what persons should meet. As God married the humane nature to the Divine, so he marrieth humane persons to each other. Now how abominable is it to call that impure, which God hath cleansed; or to make the holy God the Author of a sinful ordinance, which they do, that hold marriage to be unholy?

2. This relation was instituted in *mans estate of innocency*. The season speaketh much to the dignity of the action. Man *struck a Covenant* with a Woman, before he *broke his Covenant* with his God. He was *married* to a Wife, before he was *marred* by the wicked one. Surely those Popish Doctors who term it filthiness and pollution, do not consider that twas ordained before mans fall and corruption. The *Saturnilian Hereticks* held that marriage was of the Devil; *Hierom* (whom Pope *Syricius* followed) in his passionate love of Virginity, did make a blot in his exposition of *Rom.* 8. 8. *They that are in the flesh* (i. e. *qui inserviunt officio conjugali*) that is, saith he, *those that are Married, cannot please God*; when man pleased God by taking a Wife, before ever he displeased God by hearkening to his Wife. God would never have said, *Its not good for man to be alone*, if it had been evil for him to have had such a Companion.

But Reader, this *Dignity* to which thou art advanced, requireth sutable *Duty*. They that are more honoured then others, should be more holy then others. If thy relation be a resemblance of that near and dear affection betwixt Christ and his Church, surely a Husband and Wife should have some

some resemblance in it of their subjection to the father. *Walk worthy of the calling whereunto thou art called.* Adorn thy calling by thy gracious carriage, and do not proclaim thy self to be of his mind who said that a Wife was a *name of honour and no more*; that Marriage is a name of honour, and a work of pleasure and nothing else. *Æli. Veru.*

2. Consider, *the frailty of the Married.* If a Married life would always last, thou mightest have some colour for minding nothing but thy carnal liberty in it; but consider that death will untye this fast knot, and this relation will dye with thee. That hand which dissolveth the union betwixt thy body and thy soul, will dissolve the union betwixt Husband and Wife; and O what a sad parting will that couple have at death, when thou thinkest that thou hast lived so long, meerly to eat, and drink, and bed, and bring up Children together, and have never minded, (at least) in earnest, the fear and favour of the blessed God, whereby they might have lived together for ever! *The time is short*, (saith the Apostle) *it remaineth that they that have Wives, be as though they had none*, 1 Cor. 7. 29. The season of Married persons abode together is short, *its rolled up* (a Metaphor from *cloth rolled up*, onely a little left at the end) therefore they should be more *indifferent* about *earth*, and more *diligent* about *heaven*, more moderate about *natural* and *civil*, and more serious about spiritual and eternal concernments. Wise persons when they are called to places which they must enjoy for a short time, will make the most of them; He that hath an excellent book lent him

2 Motive; the frailty of the Married.

for a small time, will if wise, improve it whilst he hath it. This relation is of short duration; after a few more meales meat, and a few more
Sphynx Philos. nigh sleep together, death will disjoyn you, and
" will ye not get the most benefit ye can by it? The
" Jews at this day have a custome when a couple are Married, to break the glass wherein the Bridegroom and Bride have drunk, to admonish them of mortality.

Reader, art thou an *husband?* Consider that within a few days God will *take away from thee the delight of thine eyes with a stroke*; thy voice ere long will not be, *Where is my Wife?* or *Call your Mother, or Mistris*, to a child or servant; but Alas she is dead! and like *Abrahams*, *Where shall I have a place to bury my dead out of my sight?* (*And* Abraham *came to mourn for* Sarah, *and to weep for her*) And then if thou reflectest upon thy carriage towards her, and conversation with her, how thou didst live with her, without God, often wrangling, but seldom or never praying together; often contriving how to increase your *temporal goods*, but never conspiring together how to further *your everlasting good*, then surely thou wilt have cause to cry out, *Alas my poor Wife, where art thou housed in the other World*, and to mourn and to weep for her indeed, and for thy self too! Will she not, thinkest thou, say to thee, when she meets thee at the great day, as *Zipporah* to *Moses*, *A bloody husband hast thou been to me!*

Reader, If thou art a *wife*, the next time thou lookest on thy loving Husband, consider with thy self. *This dearly beloved husband of mine, in whose com-*

company I have had ſuch content and comfort, muſt ere long be ſeparated from me; thoſe ruddy lips which have ſo often kiſſed me, will be pale; that countenance which hath ſo often ſmiled on me, will be wan and gaſtly; thoſe armes which have ſo often embraced, will hang down; that whole body will ere long be food for Wormes, and crumble into duſt; and ſhall I make it my buſineſs only to pleaſe his palate, and feed his fleſh, and to live with him as brutes do together, minding nothing but carnal pleaſure! or ſhall I not rather provoke him to love and to good works, meekly perſwade him to mind piety, to pray with me, to provide for death and judgement, that we may live together as fellow-heirs, and at laſt meet together in the bleſſed inheritance!

'Twas the ſpeech of *Auguſtus* to his Wife, when he was leaving the World, *Livia, noſtri conjugii memor vive & vale; Livie, live mindful of our love and farewel.* O 'tis happy when a dying Husband can ſay to his yoke-fellow, *Wife, live, remember our holy converſation, and ſweet communion with the bleſſed, God and farewel, till I ſhall meet thee in Heaven.*

3. Conſider your Covenant and engagement each to other, for which God will bring you to judgement. Marriage promiſes muſt be performed. The Jews in their doury Bill which they gave their Wives, had theſe words, ——— *Upon the ſixth day of the Week, &c. Be unto me a Wife according to the Law of* Moſes and Iſrael, *and I according to the Ward of God, will honour, maintain, and govern thee according to the manner of the Husbands amongſt the Jews, which do honour, maintain, and*

3 Motive. Their Covenant.

In *Babylon. Talmud.*

and govern their Wives faithfully; Husbands and Wives have engaged themselves each to other, of which Covenants God is a Witness, and he keeps the bonds, and therefore it behoves them not to break them. The Marriage Covenant is called *The Covenant of God*, *Prov.* 2. 17. *Mal.* 2. 14. First, because he is the *Author* of it, as he is the ordainer of that state; Secondly, because he is a *Witness* to it; *The Lord hath been Witness between thee and the Wife of thy youth, against whom thou hast dealt treacherously; yet she is thy companion, and the wife of thy Covenant*, Mal. 2. 14. Thirdly, because he will *avenge the breach of it*. How severely doth God avenge the quarrel of his Covenant! when men are the onely parties in the Covenant, God will be the Avenger of the breach of Covenant. How sorely did *Zedekiah* smart for his breaking his covenant with the King of *Babylon*, *an Heathen King*! *As I live*, saith the Lord, *in the place where the King dwelleth, that made him King, whose Oath he despised; and whose Covenant he brake, even in the midst of* Babylon *he shall dye. As I live, surely mine oath that he hath despised, and my Covenant which he hath broken, will I recompence upon his own head*, Ezek. 17. 16, 19. 2 Chron. 36. 13. The Papists say that no faith is to be kept with Heathen or Hereticks. The Turks say that no Covenant is to be kept with Dogs, that is, with Christians; but God made *Hezekiah* pay dearly for his breach of promise to an Heathen. Some Husbands and Wives, like the old *Thracians*, esteem their Oaths as nothing; they can as easily slip their conjugal Covenants, as Children do their ripe Nuts; but such must know, that

Non tam respiciendum cui, quam per quem juramus. Lum. 3. sent. Distin. 39.

Fadus, δεῖγὰ τὲ πνευδέσθαι πίστις.

Zedekiah

that if they like Harlots *forget the Covenant of their God*, he will remember their forgetfulnes, and recompence their perjury upon their own heads, Mal. 3. 5. as he tells them, *I will come near to you to judgement, and will be a swift witnes against false swearers.* Such think God *far off*, but his fury is near them. * One hearing Perjury condemned by a Preacher, and how it never scaped unpunished, boasted, *I have forsworn my self, and yet my right hand is no shorter then my left*; but he had no sooner uttered his words but an inflammation arose in that hand, and he was forced to cut it off, lest it should have killed him. God quickly made his right hand shorter then his left. They that like men transgres their Covenant, or (as *Junius* and *Tremel.* read it, *tanquam hominis transgressi sunt fœdus*) make no more of breaking it then if it had been the *Covenant of a man*, will find that tis the Covenant of a God, and that God will have a controversie with them for it, *Hos.6.7.* and 4.1.

De impio fœderis contemptu eos accusat, q.d. non majore religione observant fœdus initum cum Deo vivente quam quod homo iniit cum homine. Paræus in Hos.6.7.

* Sword against Swearers.

4. Consider the *crosses that attend a married condition.* Sin at first turned the fruitful earth into *Briars*, and it turneth every estate into *Brambles.* A married condition is comfortable, but yet like the *Bee* it hath its *sting* as well as its *honey*, as the Rose it hath many prickles, as well as some sweetnes. *Such* (saith the Apostle, speaking of married persons) *shall have trouble in the flesh*, 1 *Cor.* 7.28. Crosses will come; sometimes the Wife is passionate, sometimes the Husband is peevish, the Children they are froward and undutiful, Servants they are untoward and unfaithful; sometimes their names are aspersed, sometimes their estates are diminished; now sickness

4. Motive, The crosses incident to marriage. *Consequentia matrimonii sunt variæ cruces & molestiæ, & sæpe paupertas, morbi, exilia, iræ, injuriæ, tum à domesticis, tum à peregrinis illatæ, & alia id genus quæ in matrimonio ferenda sunt.* Zanch. ibid.

nesse attcheth some in the Family, by and by death arresteth them; and how is it possible that these burdens should be born with any comfort or patience, if married persons do not make Religion their busines in this Relation?

Men promise themselves nothing but sweet and sugar in this condition (and indeed where there is love and godliness, tis a lovely delightful conjunction) but they meet with much sowrenes and bitterness in it; for this cause say some, the happy estate of the Saints in Heaven, is set out by that, wherein they neither *marry nor are given in marriage.* Marriage is both *honourable* and *onerable*; as it hath its *blessings*, so tis not without its *burdens.* *It is not good for man to be alone; yet it is good for man not to touch a woman.* *Moses* calls marriage *good*, as it was an Ordinance of God, and instituted for excellent ends; but *Paul* calls it (in effect) *evil*, not in opposition to piety, for tis not a *sinful* evil, but in opposition to tranquillity, for it hath in it many penal and civil evils; it is πικρὸν γλυκὺ, a sweet bitter thing. *Moses* speaks of marriage in general, or intentionally, so tis good; *Paul* speaks of marriage in particular seasons of persecution, and accidentally, *Wo be to them that are with child, or give suck in those days. Gen.* 2. 18. 1 *Cor.* 7. 1.

How many trials and troubles did *Jacob* meet with in his marriage, from his Father in Law, from his *Wives*, from his *Children*! all brought and added some gall and wormwood to his cup, which surely he could never have drunk up so pleasantly, if Godliness had not sweetned it.

Reader, as a prisoner may make his *fetters* more easie

easie, by *lining* them with soft *Wool*, so mayst thou make the cares and crosses incident to this condition, much more easie and tolerable, by godliness. Some married persons have had many afflictions, yet have undergone them with much chearfulness, but truely piety was the bladder which preserved them from sinking, and kept their heads above water. *Grace* alone like the *Wood* which *Moses* cast into the waters of *Marah*, can make these bitter waters sweet and pleasant.

Protagoras by his natural dexterity, ordered the burden he was to bear, with more ease and advantage. The Christian by his spiriual alacrity may lighten his heaviest loads, and through *Piety*, (which is his spiritual strength) walk chearfully under the greatest *pressures*. I must tell thee tis godliness alone which can teach thee (as a Bird in an hedge) to sing and be chearful in the midst of those Thornes and Briers, those troubles which in this estate surround thee. *Aul. Gel. l. 5. l. 3.*

2. I shall now speak to the Duties incumbent on this relation, both common to both, or special to either.

The common Duties are,

The Common duties of Husbands and Wives.

First, *Amity.* This is the neerest Relation, and therefore requireth the deerest affection. They are *one* in many bonds; they have *one name*, and therefore should have one *nature*; they are one in the fruit of their *loynes*, and hence should be one in love, *Job.* 19. 17. They are one *body*, *one flesh*, and so should have but *one soul*, *one spirit*; they have *one bed*, *one bord*, *one house*, and therefore should be *one in heart*; The love betwixt Christ and his Spouse, which is so fervent (that she 1 Amity.

she is sick of *love* to him, and he died for love to her, *Cant.* 2. 4. *John* 15. 13.) is set out by the love betwixt Husband and Wife, to shew how great this love is, or at least ought to be; without the union of hearts, the union of bodies will be no benefit; where the obligation is greatest, there the affection must be strongest. The Husband ought to love his Wife, and she him above Father, Mother, Children, and all others in the World. Some write of the *Asp*, that he never wanders abroad with his companion; and of the *Vipers* that they cast up their poison before they couple; nature herein reades married persons a lecture of love. What some say of *Castor* and *Pollux*, is true of Husband and Wife, If they be divided its *ominous*.

Nihil est felicius vita conjugali, si adsint illa, quæ deus vult esse in illo conjugio, unio præsertim animorum, ita ut anima una sit in duobus corporibus, eoq; si sint vere una caro.

The very Heathen were so sensible of this duty, that in their Wedding sacrifices to *Juno*, the maker of Marriage, (in their esteem) they took all the *gall* out of the beast, and threw it away, to signifie that all wrath and bitterness must be laid aside in this relation. That embleme which some give of the *Netherlands*, Two bottles tyed together floating on the waters with this Motto, *Si collidimur frangimur*, *If we clash we are broken*, will sute well to Husband and Wife. God was so tender of this, that therefore he forbad Husbands newly Married, *to go to war the first year, and commanded that they should not be charged with any business*, Deut. 24. 5. Not onely as some think because such mens hearts would be at home with their Wives, and so they would have little mind to fight, whereas God would have all his servants chearful at his work, and all his Souldiers Voluntiers in his Wars, but partly that

Junoni Nuptiali rem divinam cum facerent, victima vel exemptum post aram abjicere, moris fuit receptissimi, innuente (opinor) autore bilem prorsus iramve a conjugal sequorandam jucunditate. Cæ. Rhodig. Ant. Lec. l. 28. c. 21.

that they might enjoy the great comfort of each others company, God having appointed marriage for that end. They both leave their Fathers family, and their neareſt friends, and therefore have the more need of tendering and cheriſhing one another, eſpecially at firſt; but chiefly that by their cohabitation the firſt year, and the ſolace they had in each others ſociety, their affections might be ſo cloſe knit together, as to continue for ever after. Its happy where all the ſtrife is which ſhall pleaſe the other moſt; when the *Husbands care is how to pleaſe his Wife*, and the *Wives care is how to pleaſe her Husband*; when their minds are divided into divers thoughts, caſting this way and that way, and every way, how to give beſt content to each other, according to the ſignification of the Apoſtles word, 1 *Cor.* 7. 33, 35. The Saints are Doves. A Dove is ſo called περιστερα παρὰ τὸ περιωδῦνᾶν ἐαυτὴν, of the exceſſive *love* of the one to the other; they are ſo much one, that Chriſt calls his Church *Unica Columba, my onely Dove*, Cant. 5. 8.

μέριμνα. *Anxie & cum ſumma animi ſollicitudine atque erumna cogitat.* Zanch.

Ariſt. de Gen. Ani. l. 2. c. 8.

Whatſoever afflictions ſhould come, yet their love ſhould continue. If it be *fading*, twas but *feigned*. It muſt not be like *fire* on our *hearths*, which a little water of adverſity may extinguiſh, but like the fire on the Altar, which never goeth out. The conjunction between Husband and Wife is ſet out by the ſame word by which Gods joyning himſelf to his people is ſet forth, *Jer.* 50. 5. compared with, *Gen.* 29. 34 which is tranſlated by ſome a *glewing* themſelves together (ſo the word προσκολλᾶσθαι

προσκολλάομαι *Agglutinor.*

Eraſ. Beza. To glue, a κόλλα glue. The 70. Uſe it in. *Gen.* 2. 24. *Sic verbum Hebraeum* Dabak, they ſhall be joyned and glewed as cloſe as if they were but one peice.

in

in the Greek also signifieth, *shall cleave to his Wife*, Mat. 19. 51. *be glued to his wife*) importing a conjunction so near as nothing can come between, and so firm that nothing can dissolve it; A Table will often cleave in the whole Wood, before it will part asunder where its glued. Gods love is everlasting. Neither earth nor hell can abate, much less extinguish his love to his people. Though differences should arise, yet Husband and Wife must not be like earthen Vessels, which can never be joyned together when once broken in peices; but the *falling out of Lovers, should be the renewing of love*; and like bones when broken and well set, their love should be the stronger whilst they live together. If any discontent had hapened betwixt the Roman Husbands and Wives, they went to a certain Chappel built in the honour of a Goddess called, *Dea viviplaca à vivis placandis*, whence (after they had been a while there) they returned friends. *Roman Antiq.*

Their love must last whilst they live. No affliction must quench it, no flood drown it, nay like the Ark of *Noah* it must rise the higher for these waters. When the *Roman* Bridegroom had taken his Bride, he did divide the hair of her head with the top of a Spear (called *Hasta cælibaris*) wherewith some fencer had been killed, to signifie that nothing should disjoyn them but such like Spears, or violence. True love will be insuperable, inseparable; the longer it continueth in a good soyl, the greater will it grow; A prudent observation of each others nature, and forbearance will prevent many fallings out.

Salmuth Lib. Rerum deperdit. cap. de nuptiis.

A Reverend man seeing a very cholerick couple that were Married, live very comfortably, asked the Man, *How they could so sweetly consort together?* He answered, *When my Wives fit is upon her, I yeild to her; when my fit is upon me, she yeilds to me, and so we never strive together but asunder.* When there is no fuel to feed it, the fire will go out; O tis a loving sight to see grace thus combating with and conquering nature. But Marriage is a *bitter-sweet* (as one saith of a Wife) when the Married couple are ever contending and wrangling; as fire and water never meet but they fight and strive for the mastery; when their words to each other which should be softer then oyl and healing, are sharper then a two edged Sword and wounding. The Ancients in their Marriage *Hieroglyphicks* used to paint *Mercury* standing by *Venus*, to signifie that smooth *and fair expressions* should be the concomitants of such a *condition.* And indeed if their *affections* to each other be not *feigned*, their expressions will be *fair*; for the *tongue* is but the *hearts Expositour*, to explain its mind and meaning. Surely if any in the World, should as *Paul* writes to his *Corinthians*, 1 Cor. 1. 10. *speak the same thing, avoid divisions, be perfectly joyned together, in the same mind, and in the same judgement*, Husbands and Wives should; they are *one*, 1. *Jure originis*, for *Eve* was made of *Adams* body. 2. They are one *suppositione legis*, the Law of man makes them one; no action is brought against the Wife, for she goeth under *covert barn.* 3. They are one *jure conjunctionis*, by Gods institution; they are one in begetting a seed to God, as the plant of one tree

set into another, they do grow up, not as *two*, but *one*, bringing forth fruit.

Onely one thing under this head must not be omitted.

Married persons must take heed of mistaking in the ground of their affections. If *wit*, or *wealth*, or *beauty* be the cause, when these be taken away (which some providence or other may quickly do) the effect will cease. If these be the Load-stones, when they are removed, their love will remove too. But if the foundation be eternal, their affection will be immortal; the *Land-flood* of youthful affections will quickly be dried up, but the Fountain of spiritual love will send forth such pleasant streams, as will refresh them whilst they live; When *Conscience of Gods ordinance*, *and piety in the person* are the Motives, their love will be lasting. That love which is grounded on lust, is like the Smiths *bar of Iron*, which now is red hot, and by and by being put into water is colder then ever; Nay that this love caused by lust may be turned into hatred, *Amon* though dead, speaketh to us; I wish it were not true in most of both sexes, what *Martia* the Daughter of *Cato* said of one sex, *That she could not find a man that would love her more then hers*, *and therefore she would not Marry*. Most love with the *eyes*, (*beauty*,) or with the *hands*, (*money*,) hence they love not with the heart. When the *root* of love is wrong, the *fruit will quickly* be *rotten*; they who love not one another out of conscience, may in time be brought to hate one another.

Secondly,

Secondly, *Fidelity.* Husbands and Wives must be *faithful* to each other. They are partners in the neareſt degree imaginable, and therefore if unfaithful, the moſt fooliſh Theeves that are poſſible. 2 Mutual Duty, faithfulneſs.

This faithfulneſs muſt ſhew it ſelf in reference to their *Eſtates*, *Names*, and *Bodies*.

1. They ought to be faithful each to other in regard of their *Eſtates*. The Husband ought to *work*, and the Wife muſt ſee that ſhe do not *waſt*. The Mans buſineſs is to get, and the Womans to keep and ſave; If he playeth away his Eſtate abroad, he wrongeth his Wife. If ſhe be prodigal of her Eſtate at home, ſhe robs her Husband. Both muſt endeavour in their ſeveral places, by all lawful means to increaſe their portions. Some indeed are united together as the *Beames of the Sun, in a burning Glaſs*, to conſume and waſte that which their Parents have gathered for them with much labour and wearineſs; They pull down that houſe in a day, which was ſome years in building; but God often makes ſuch lie *without doors*, by bringing them to want. Many a Houſe like an hive of Bees being *prodigal* of their honey, (at leaſt loyterers) in the Summer, have been brought to beggery and a ſtarving condition in the winter; Husbands and Wives ſhould not be worſe then *Antes*, but indeavour in their callings to increaſe their heapes, like two *Water-men* in Oares, that Row and labour together on their ſeveral ſides, to get, through Gods bleſſing, an honeſt and comfortable living. They are a pitiful pair, that like a *pair of Cards*, are much together, but tis at *play*, not at *work*; A Chriſtian couple

like the *two hands* should both work to maintain the *head* and *body*, and not like *broken bones* be lazing on the bed of *idleness*.

This faithfulness is requisite as to their names. They ought to conceal each others infirmities; Its wonderful folly for Wives to publish their Husbands faults, and for Husbands to proclaim their Wives weaknesses; Hereby they *disparage* and *injure* themselves; they disparage themselves both in blazing abroad their want of wit in making such an ill choice, and as they are sharers in each others honour and disgrace. *Joseph* a just man, would not make *Mary* a publique example, though he thought her guilty of a great crime, *Mat.* 1.

They injure themselves; for such offences (proceeding from lack of love, if not from hatred) are hardliest forgiven. When breaches fall out and are *concealed*, they are half *reconciled*; but if one of the parties blab them abroad, like wrankled sores they are hard to cure. *Alphonsus* King of *Arragon* was wont to say, *That to procure a quiet life, the Husband must be deaf, and the wife blind*; Sure it is, the man must not hear to declare it abroad, nor the wife see it to say it among her Gossips, whatsoever is amiss at home, if they would live in peace.

The faithfulness injoyned as to their bodies, this consisteth in giving to each the seasonable moderate use of the others body, and denying it to all others; *None hath power of the mans body but his wife, and none hath power of the womans body but the Husband*, Christians are called Doves; now they are noted by *Naturalists to be very* chast *creatures*;

Arist. De gener. Animal. l. 4. c. 6.

tures, they keep themſelves to one mate, and will admit of no other. Its abominable and brutiſh for them that are called Chriſtians, to embrace the beds, the boſome of ſtrangers, *Prov.* 5. 19. It ought not to be *named*, much leſs to be *acted* amongſt them that would be called *Saints*, *Epheſ.* 5. 3. The very motions or temptations to it ſhould be rejected with the greateſt diſlike and deteſtation. Other faylings *diſturb* their comfort, but this unfaithfulneſs *diſſolveth* their Covenant.

Adulterium quaſi ad alterius eorum.

Caſtitas à καλῶ orno, quia præcipuum eſt hominis ornamentum. Rivet.

The very Storks are famous for their faithfulneſs to their Mates. It is credibly reported by ſome that have ſeen it, that whole flocks of *Storks* meeting in a Meadow, they have ſet in the midſt of them two of their company, that have been found diſloyal, and running upon them with main force, have killed them with their beaks; ſo that the company breaking up, the reſt flying away, *the two offenders onely have been found dead.* This foul, ſaith *Toſtatus*, is ſo chaſt that as long as the female liveth, he coupleth not with any others. Certainly the *Fowles* of the air will riſe up and condemn thoſe beaſts of the earth, that like Goats are unſatiable in their luſt, and ſtill long after ſtrange fleſh; *Flee fornication*, ſaith the *Apoſtle*. The bodies of Saints are *the Temples of God*, and ſurely ought not to be the ſtews of Satan. *Pompey* never *proſpered* after he had defiled the *Temple*. 1 *Cor.* 6. 19. The Houſes of our *bodies*, are not built to be *ſties of filthineſs*, but to be *veſſels of Holineſs*, v. 13. Our bodies ſhall be *beautiful* at the laſt day, like unto the glorious body of Chriſt; and ſhall they be deformed and defiled at this day? v. 14. Our bodies are *members*

Sphynx & Phi. p. 131.

Toſtat. Q. 35.

Negat ſcortationem ulla neceſſitate licitam ſeu argumentis. Dicſon. in 1 Cor. 6.

bers of the *holy Jesus*, and therefore ought not to be the Members of *Harlots*, ver. 15. Other sins are committed by external objects *without*, but uncleanness *within*, and *against* the body, v. 16. Our bodies are *purchased* by *Christ*, and therefore the owner, not a Traytor, should dwell in it. He that bought the House of our bodies, deserves the service of them, v. 20. O what excellent Arguments are here to dissuade from such unnatural defilements, which *Solomon* saith are worse then *Theft*; and *Chrysostom* then *Idolatry*! Pro. 6. 30. He is surely an unexcusable and unpardonable Theef, that having mony enough in his own Chest, will yet steal from his Neighbour.

Strumpets are called Harlots from one *Arlet* an impudent whore, the Mother of *William* the Conquerour.

Chrysost. Hom. 62. *in* Johan.

Men must have the highest thoughts of their own Wives, and Women of their own Husbands, and then they will not *look* so as to *lust* after others. The *Persian* Lady at *Cyrus* wedding, being afterwards asked how she liked the Bridegroom, answered *I know not, for I saw none there but my own Husband; Let not thine heart incline to the ways of a whorish woman: go not astray after her; her house is the way to Hell, going down to the Chambers of death*, Prov. 7. 25, 27. Some Nations have punished Adultery with death; by the Laws of *Julia* twas death among the *Romans*, and by the Laws of *Solon* amongst the *Athenians*; And amongst them they were torn with wild Horses. *Aurelianus* the Emperor caused such to be tied to the tops of Trees, bowed together, and so to be torn in sunder. *Zaleucus* made a Law that the Adulterer should lose both his eyes; so much these Heathen saw by the light of nature. The *Egyptians* did cut off the Nose of the Adulteress, and gave the

Prin ipium dulce est, sed finis amoris amarus.

Brevis est voluptas adulterii æterna poena.

the man a thousand jerks; by Gods Law tis death, nay death eternal. *Whoremongers and Adulterers God will judge*, Heb. 13. 4. *He hath unheard of* pains for such unnatural pleasures. Before *Moses* time twas punisht with burning, *Gen.* 38. 24. And both before and after *Moses* that fire of lust is punisht with the eternal fire of Hell.

3. To *help one another, both in civil and sacred things.* Husbands and Wives must help to make the weight of the Family more tolerable; they must share in each others joys and sorrows, like those twins which still *laughed* and *wept* together. When the Husband and Wife like stones in a foundation, are close united and joyn together, to bear up the building of domestical affaires, there will be the less fear of the house falling on their heads. They must help one another in *civil* and *natural* things, comforting each other both in health and sickness, cheering one another both in a prosperous and adverse condition. Marriage is called *conjugium* from *jugum*, a yoke, because married persons should draw evenly and equally, and thereby the load would be carried the more lightly. The Philosopher tells us that *Turtle-Doves* sit upon their eggs by course. Christians in a married condition should joyn in putting their shoulders to domestical burdens. Husbands and Wives should live together as *Soul* and body; though the soul be more noble then the body, yet it hath the chiefest care of the compound; soul and body *Sympathize* with each other, they mourn and rejoyce together, they conspire for the good of one another; the soul helpeth the body with its faculties,

3 Duty, helpfulness.

Aristot. de generat. Animal. lib. 4. cap. 6.

faculties, the body helps the soul with its members; the soul is the *guide* of the body, the body is the *instrument* of the soul. If the soul be sad, the body feels it; how soon doth the face speak the souls complexion? if the body be sick, the soul is sensible, and little else then sorrow. Thus the Husband and Wife must be mutually assisting about their personal and their domestical concernments. As the Husband is the chief, so he must take the chiefest care of things. As the Wife is helpt by her Husband, so she must be an help to her Husband. If the Wife be weak, the Husband must be more watchful for her, and tender of her, that she receive no wrong; for *therefore* (as *Lot* said of the Angels) *is she come under the shadow of his roof*; If the Husband be sick or sad, the Wife must endeavour to be both his Physitian and Physick, his comforter and cordial. Some that speak of the pre-existency of souls, say, that in the beginning, *souls* were created by *pairs*; and hence it came to pass that marriages were happy or unhappy. He that matcheth with the soul created with him, was happy; He that missed it, was miserable; though I leave this to their fancy which is the onely stock upon which they graft this opinion; yet this is true, *That couple is happy which is not onely one in condition, but also one in disposition.*

The *Swan*, say Naturalists, is called in Greek κύκνος of κυκᾶν, to embrace (hence the Latine *Cygnus*) because the Male doth embrace (as it were) the Female with his long neck; and they do one defend (saith he) the other, and sit upon their Nest by turnes, and equally have care of their young ones when

when hatcht. This is a fit reſemblance of a religious pair, who for their families proviſion joyn in their places, and in the bringing up their children piouſly are united in their paines; The *Switzers* made a law that if a man were condemned to dye, his Parents (if alive) ſhould Execute him; becauſe childrens *woe* comes uſually from their Parents *neglect* and *wickedneſs*. Poor Children muſt be Plants for Paradiſe, or Fuel for Hell fire; O how ſhould Parents unite in their care and endeavour to make them pious, that they may never go to the place of torment! Our Saviour bid the Diſciples to *ſuffer little children to come to him*, and as he commanded them not to *hinder*, ſo he commandeth Parents to (do more to) *help* them to come to him. Chriſt loves to have little cuſtomers come to buy *raiment* and *eye-ſalve*, to have little Patients that are ſick come to him for cure; and ſurely if Parents do not, who will ſend thoſe dying children to the Phyſitian of ſouls! Alas they are no more ſenſible of their miſery, then the ſilly ſheep is of what the Butcher is doing when he is whetting his knife to cut her Throat.

Their helpfulneſs muſt principally appear in their care for each others better part. If they love each other *in obedience* to Gods command, they will love one another *according* to Gods command, that is, ſo as cheifly to endeavour each others eternal welfare; Spiritual communion together with God, will be the beſt preſervative of their affection to each other. They ought to be like *Paul* and *Ariſtarchus*, *fellow-helpers unto the Kingdome of God*, Col. 4. 10. O what a lovely ſight is it to behold Husband and Wife

Wife like *Zachariah* and *Elizabeth walking in all the statutes and commandements of the Lord blameles*, and *as heirs together of the grace of life*; surely when their voices joyn in singing divine prayses, the sound cannot but be pleasing to God himself; when their sweet breath is poured out in prayer, the perfume will be acceptable and scented in Heaven.

Calvin. in loc.

When God intendeth *Adam* a Wife, he saith, *I will make an help meet for man*, Gen. 2. 18. They that restrain the words to *generation*, saith *Calvin*, do not understand what this Conjunction is. Nay saith *Paræus*, *this was the chiefest cause of a Wife in Paradise, that she might joyn with* Adam *in piety*. The Jesuits indeed forbid Women to speak of God and his ways, *and to meddle onely with their Distaff*. Most Women take their counsel, but (as they will find one day) to their cost, they live as though they beleived what some falsely affirme, that *women have no souls*. *Priscilla* is mentioned before her Husband, some think as the forwarder of the two in holiness, *Rom.* 16. 3. *Acts* 18. 18. 1 *Tim.* 4. 12. They must be willing to hear each others counsel, and to bear Admonitions from one another; though the Wife be somewhat inferiour, and must not Usurp *authority over the man*, yet as the case often falls out, it may be a call from God, *Hearken to the voice of thy wife*, (Gen. 21. 12.) when she meekly and submissively seeks to amend somewhat that is amiss in her Husband. *How many Queens* saith *Chrysostom*, *are buried in silence? whereas* Priscilla *a Tent-makers Wife, being a fellow-labourer in Christ, is in every one mouth, and that not ten or twenty years, but untill the coming of Christ. Where*

Hæc erat in Paradiso potissima causa fœminæ. Paræus in loc.

Lyran. Gorrhan

Quoniam natura ita tradidit ut nec cum illis (uxoribus) satis commode, nec sine illis ullo modo vivi possit, saluti perpetuæ potius quam brevi voluptati consulendum. Agel. l. 1. c. 6.

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is now the vain glory of Women, in tricking up their faces! learn from this woman what are the true ornaments not ſought for on earth, but laid up in Heaven. Hic eſt eccleſiæ ornatus, ille theatrorum; hic cælis dignus, ille equis & mulis; this the Ornament of the Church, the other glorious apparel is for ſtages; this beſeemeth Heaven, the other Horſes and Mules.

Its ſad when the Wife like *Jezabel ſtirreth* up her Husband (forward enough of himſelf) to wickedneſs. Some women are the choiceſt Arrows the Divel hath in his *Quiver* to wound the precious ſouls of men; Witneſs *Eve*. How many Daughters hath *Jobs* Wife ſtill alive, that provoke their Husbands (not to pray and bleſs, but) to curſe and blaſpheme God! If their Husbands like *Moſes*, obey the precepts of God, they like *Zipporah* will ring a peal in their eares to make them *impious or impatient*. Certainly they who have met with ſuch Wives, have cauſe enough to conſent to that of *Ariſtotle, that they have loſt half the happineſs of their lives*; Amongſt Fiſh the Males are better then the Females (except the fiſh *Silurus*) but it is not always ſo amongſt us; for even many men alſo, when their Wives look Heaven-ward, do their utmoſt to hinder them; and like the *Phariſees, are neither willing to go to Heaven themſelves, nor to ſuffer others that would.* When the Wife ſometimes (as *Pilate's*) intreats her Husband who is fiery and furious in perſecuting a poor Saint, *to have nothing to do with that juſt man*; yet he againſt the counſel of his Wife, command of his God, and conviction of his own conſcience, goeth on to his own deſtruction. 1 Kin. 21. 21.

If

If the Husband sometimes calls to *prayer*, the Wife calls (it may be) to *work*, or to some foolish *pleasure*. If the *Wife* (as the *Shunamite* to the man of God, for the enlivening of her dead Son,) would go to hear the word of the Lord, for the recovery of her dying soul, and asketh her Husband leave, he is as backward as the Father of that child (though upon a far worse ground possibly) *Wherefore wilt thou go? to what purpose is so much Preaching? I warrant you, you may be saved without so much ado*, 2 King. 4. 23. Thus many that are unequally yoked, like horses in a team that draw *contrary* ways, are miserably hindered in their journey to Heaven. But happy is that couple that like *Elkanah* and *Hannah*, joyn in giving up their Children to Gods service, and in going themselves together to sacrifice, 1 *Sam.* 2. 19. that pair is the blessed pair, that as a pair of Wings to a Bird, help one another to flye up to God. These if any in the World, may say as those new Married in *Athens* were wont to sing, Ἐφυγον κακὸν εὗρον ἄμεινον, *I have left a bad condition, and found a better*: O how may such bless the day that ever they met, and at Gods call be willing to part, knowing that ere long they shall meet again in honour, never to part more! This Husband and Wife, like *Saul* and *Jonathan*, are lovely in their lives, and after their deaths shall not be divided.

A good Wiſh of a Chriſtian Couple, wherein are epitomized the mutual duties of Husband and Wife.

MArriage *being a condition, which requireth much Circumſpection, as it is a relation of the ſweeteſt and neereſt* communion *in this world, ordained by our God, both for the increaſe of his Church, and our mutual comfort, and as it is the* firſt *relation in nature, and the* original *of all the reſt, upon the wrong management of which, the ruine of the other doth frequently follow: We wiſh in general that our behaviour in it may never be ſo void of conſcience, as to turn it into a* Croſs *to our ſelves, or a* curſe *to others; but that our* fellowſhip *together may be ſuch, that we may both in it* have fellowſhip with the father, and with Jeſus Chriſt his Son. *Lord, who art the guide of all relations, and the God of all grace, be pleaſed to grant us affections ſutable to our condition, that our whole carriage therein may be as becometh Chriſtians, and ſuch as are Married to the Lord Chriſt; that as* Abraham *and* Sarah *we may be famous for* faith, *as* Iſaac *and* Rebecah *we may live together in the deareſt love, and that as that pious pair,* Zachariah *and* Elizabeth, *we may walk* in all the Commandements and ſtatutes of the Lord blameleſs, and *we walking in company, may walk the more chearfully in the way which leadeth to everlaſting life.*

The Introduction.

Motives to the performance of mutual duties.

We wiſh, conſidering how Marriage though an humane Conjunction, is of divine inſtitution, *how the* Father *appointed it, and that in Paradiſe, and the* Son

1 The Dignity of Marriage.

Son *hath approved it by his own glorious presence, that the* Spirit *with its gracious beames may so overshadow our souls, that many* Barnabasses, many Sons of consolation, *may be the issue and effect of our conjugal relation. O that we might both reverence this golden relation for his sake whose Image and Superscription it beareth, and never by our unworthy and unholy conversations deface and defile it. Those that are honoured by a Prince, will seek to honour him in their places, if they be ingenuous persons. How different is mens carriage, answerable to the difference in their conditions! Lord since thou hast* exalted *us, let us never debase thee; though others whom thou hast* lifted up, *make it their business to* cast thee down, *and the more helps thou affordest them to sweeten their pilgrimage, the more they abound in prophaneness; yet let thy goodness to us be improved by us for thy glory, and let us* be holy as thou (*who hast called us to this relation*) art holy in all manner of conversation.

2 Motive. The frailty of the married.

We wish that the meditation of each others frailty, *may quicken us to greater* fidelity, *especially in the immediate concernment of eternity. The next* Arrow *which Death shoots, may light upon one of us, and our* Relation *will dye with us; though now it shineth pleasantly and refresheth us with its warm* rayes, *yet will shortly set and never arise more; and then! O then, we shall never have the least season to advantage each others souls, or to further one anothers salvation. O that this weighty thought might sink so deep into our hearts, that we may pray the more frequently and the more fervently, for and with one another, because within a few days we shall never* pray more; *that we may* perswade *and* admonish *one another the more seriously and the*

more

more affectionately, becauſe within a few days we ſhall never do it more; that we may in our ſeveral places, work the work of him that ſent us into the World whilſt it is day, becauſe the night cometh wherein neither of us can work. Lord make us ſo mindful of our Deaths, *that we may be the more faithful in our* Duties, *and* whatſoever our hands finde to do, *in reference to thy praiſe, and our eternal peace, let us do it with all* our might, becauſe there is no knowledge, nor wiſdom, nor device, in the grave, whither we are both going.

3 Motive. Their ſolemn Covenant.

We wiſh that the Covenant *which we have ſolemnly entred into each with other, before God, Angels, and Men, may be like that which the Jews entred into with the Lord,* an everlaſting Covenant never to be forgotten. *If we forget our God,* and deal falſly in his Covenat, he will ſearch it out, for he knoweth the ſecrets of the heart. *Why ſhould we as young* gallants *enter into* bonds, *never minding them more till the* day *of payment be* paſt, *and the* Serjeant *of Death be ready to* Arreſt *us, and hale us to the* Priſon *of* Hell! *ſhould we as the Harlot* forget the Covenant of our God, *he would remember it to our loſs and ruine; if it be* dangerous *to break the Covenant of a* Man, *that vengeance from Heaven hath often fallen on their heads; how* dreadful *is it to break the Covenant of a* God! *his curſe hath broken in upon many a couple for breaking his Covenant. O that all our action in this relation might be ſo anſwerable to the Goſpel, that our God may never have cauſe to complain of us, as once of* Iſrael, What haſt thou to do to take my Covenant in thy mouth, ſeeing thou hateſt inſtruction, and caſteſt my words behind thee! Lord help us (as perſons in debt that are

Jer. 50. 5.

are honest) to be so mindful of our *bonds, that we may be careful to discharge them in the performance of the* Conditions, *and let the consideration thereof be an* impregnable bull-wark *to defend us against all the assaults which the flesh or world shall make to draw us from our duties.*

4 Motive. The Cares and Crosses incident to this condition

We wish since by a married condition we are more remote from our Parents care, *which formerly was our* haven, *and are lanched into the Ocean of this World, in which we must expect to be tost up and down with stormes and tempests, that we may be diligent to make* God *our* Guide, *and* Scripture *our* Compass, *to prevent our perishing They who have* trouble in the flesh, *had need to* live after the Spirit; *If it be foul under foot, twil be but ill travailing if it be not fair over head; How sad will it be to have* storms *on our* heads *and no* cover! *to have* qualmes *come over our* hearts, *and no* cordial! *to have* afflictions, sickness, *nay* death, *in our house, and to have the* God of all Consolations, *and the* Lord of life *far from our house! O that whatever* stony *or* dirty *ways, providence may call us to walk in on earth, yet we may so walk by rule, as to enjoy a comfortable* sunshine *from Heaven. Lord let us so own thee in prosperity, that thou mayst own us in adversity; let us be so careful to keep good Consciences, that in all estates thou mayst be our* Comfort, *going before us as our* Cloud by day, *and* Pillar of fire by night, *to direct and cheer us in our passage through this Wilderness, till we come to* Canaan.

Their mutual Duties. 1 Love.

We wish that our affections may be as close as our relation, *and since our God hath* tied this knot *with his own blessed hands betwixt us, we may never so much*

as

as in angry thoughts, much leſs in wrangling deeds, do any thing which may tend to looſen it. We are one fleſh, *why ſhould we not have one* ſpirit? *What a dreadful doleful ſpectacle is an* houſe in a flame! *what a bleſſed bliſsful ſight is a* Family of love! *When Bells claſh and jangle, how harſh and diſpleaſing is their noiſe! when they keep* tune *and* time, *how harmonious and grateful is their ſound! O that our houſe may be a Church, and its name* Philadelphia, *or* brotherly love, *and that we eſpecially who are the chief in it, may be like* Jeruſalem, compact together, and at unity within our ſelves, *that all our* thoughts *of each other, may be ſweetened with* love, *and all our words to each other ſeaſoned with* love, *and that in our actions towards each other,* love *as a ſimple of a predominant quality may give a reliſh and ſavour to them all! Our Redeemer (who hath given us this Precept, and ſet himſelf for our pattern) is* love, *his* name *is* love, *his* nature *is* love, *his* Sacraments *are Seals of* love, *his Spirit is the earneſt of* love, *his* Scripture *is his* Letter *of* love, *his* providences *are all written in the Characters of* love; *his* ordinances *are* loves *banqueting houſe, wherein his Banner over us is* love. *He hath commanded us as we are Chriſtians,* to be followers of him as dear children, and to walk in love as he hath loved us. *O then what love ſhould we have each to other, how cloſe ſhould we cleave in our affections, who are bound together by God himſelf, both with the bond of* Religion *and* Relation, *and are provoked to it by ſuch loving* precepts, *and ſuch a lively* pattern! *ſurely ſuch* cords *ſhould not be eaſily* broken; *Love is the bond of perfection, and the perfection of all bonds, it is the perfect bond*

Epheſ. 5. 1, 2.

which will tie all our duties and graces together, without which they will fall asunder; Behold how good and how pleasant is it for Husband and Wife to dwell together in unity! it is like the precious Oyntment upon the head, that ran down upon the beard, even *Aarons* beard, that went down to the Skirts of his garment; as the dew of *Hermon*, and as the dew that descended upon the Mountains of *Zion*, for there the Lord commanded the blessing, even life for evermore, *Psa.* 133. *O that love may be our* strength, *wherewith we may bear one anothers burdens*; *that* love *may be our* mantle, *wherewith we may cover one anothers infirmities*, *and that* love *like the* fire *in* Elijahs *trench*, *may lick up all the water of opposition which may ever arise between us! Lord, who art the God of* love, *let thy spirit so kindle and increase this heavenly flame in our hearts*, *that we may be always ascending up unto thee in* love of desire, *and for thy sake be carried out towards each other, with unfained and constant* love of delight. *Though others who live always quarrelling*, curse *their* Wedding day, *more then* Job did his birth day, *and desire a* divorce *as earnestly as he did* death, *let our lives be so sweetened with love, that from the comfort of it, we long the more for our meeting together in heaven with thy self, and amongst all thy Saints.*

2 Duty, faithfulness.

We wish that faithfulness may be the girdle about both our loyns, which may keep us close each to other, and to our duties, nocwithstanding all attempts by the flesh and Divel to part us assunder. Our interests are the same, *we are* equal *sharers both in gaines and losses*; *neither can rise by the others ruine*, *but we* stand and fall together. *O that what wealth our God hath given us through*

To Estate.

through his providence, may never be wasted through our prodigality; but as those that trade in a joynt stock, *we may be equally solicitous, and in the use of lawful meanes industrious for its preservation and increase. Why should we be so foolish as to steal from our selves either* goods *or* good name, *when the treasure and honour of both are embarqued in the same bottom! surely it behoves us to joyn in our diligence; ordinary theeves are unrighteous in wronging others; but we if unfaithful, are* unnatural *in robbing* our selves; *Lord make us so faithful about the* unrighteous Mammon, *that thou mayst trust us with the true* riches; *but let us be more tender of each others* reputation, *then of the apple of our own eyes, and to imitate thy Majesty in covering and forgiving one anothers infirmities. Let neither of our bodies be* sinks of uncleaness, *but* temples of holiness; learn us so to possess our vessels in sanctification and honour, that the very thoughts of *dishonesty* may *be be more dreadful to us then* death *it self. Why should we make* thy house *Satans* Harlot! *Can we imagine that our Saviour because his bodily presence was once in an* unclean Stable, *will vouchsafe his* spiritual *presence in an impure* body? *Do not we expect that our bodies should outshine the Sun in glory, and purity at the last day? and shall they resemble* Ditches *for Dirt and defilement at this day! O that we might never, like an* Adulterer *and an* Adultéress, *either in soul or body go a* whoring *from thee, but that all the Members of our bodies, may be* instruments of righteousness, *and all the faculties of our* souls *set apart for thy service, that hereafter both soul and body may be satisfied fully with thy salvation.*

Name.

3 Mutual duty; helpfulness.

We wish that as head *and* body, *we may conspire for each others welfare, and as we are one* flesh, *so we might have one spirit in seeking its real comfort, and endeavouring its lawful contentment.* Domestical burdens *will be more* tolerable, *if we put under both our shoulders*; personal hardships *will be more acceptable, whilst we conjoyn in our help*; *the potion which is most bitter, will go down the better if* each *drink a part. O that as* fellow commoners, *we might always eat of the same* dish, *whether* sowre *or* sweet, *and since we are* fellow-travailers *chear up one another, to make our journey the more pleasant, till we come to rest in the true Paradise. The head and body do not stand out against each other in termes of defiance. Christ and his Church do not rise up in Armes against each other in a warlike fashion? Lord help us in our family affairs to live as those that draw in the same yoke, and in all our civil and natural concernments to* bear one anothers burdens, and so fulfil the law of Christ.

In Natural and Civil affairs.

In spiritual Concernments.

We wish above all things, that we may with the greatest faithfulness be serviceable to each others souls, *and whilst others conspire together to* indulge their flesh, and like *Ananias & Saphira, to tempt God,* we may conspire together to live after the Spirit, *and with the greatest advantage to* exercise our selves to godliness, *that we may both like the two Cherubims, look one to another, and both towards thy* Mercy-seat; *& O do thou who sittest between the* Cherubins, meet us, and commune with us *now, that at last we may meet at thy* seat of mercy; *yet* a little while, & the light is with us, *yet a little while & we may* pray *together, and we may* fast *together. & we may* read *together, within a few days the shadows of the* evening *will* stretch *themselves upon us, & it will be no longer day with*

us,

us; *O that we might be ſo far from living like thoſe beaſts, who mind little ſave* bedding *and* boarding together, *that we may like Angels always ſtand in Gods preſence, and joyn in admiring his boundleſs perfections! Lord let us not like* Herod *and* Herodias *joyn together againſt thy Saints, nor as* Herod *and* Pilat *agree together againſt our* Saviour, *leaſt at laſt we burn together in the unquenchable fire*; *but let us take* ſweet counſel together, and go often to the houſe of God, and to the throne of grace in company; *and do thou ſo aſſiſt us, that our houſe now may be a* Bethel, none other then the Houſe of God; *and when this faſt knot betwixt us ſhall be untied by the King of Terrors, we may be more cloſely united to the King of Saints in that place, where there is neither* marriage, nor giving in Marriage, but all are as Angels, bathing their ſouls in the Rivers of thy pleaſures, *and warming their hearts in thy boſome and embraces*; *O if there be ſuch an* help *in a fit* Spouſe, *what an* Heaven *is there in Marriage to thy dear* Son *? If converſe with* fleſh and blood yeild *ſuch comfort*; *what infinite delight, and unconceivable conſolation will flow from immediate uninterrupted and eternal communion with thy* bleſſed ſelf? O! bleſſed are they that are called to the Marriage Supper of the Lamb. Concluſion.

Lord enable us (*Husband and Wife*) *to ſhine as the* Sun *and* Moon, *and our children and Servants as* Stars, *ſo gloriouſly and powerfully with the* light *of holineſs, that our houſe may be thy leſſer* Heaven, *and that when we have finiſhed our courſes, by declaring thy glory in our ſeveral relations, and ſhewing forth thy ſpiritual handy works in our whole converſations, we may be elevated to thoſe higher Orbes, and Heavenly Manſions,*

where we shall never Set, *be* Eclipsed *or* Clouded, where the light of the *Moon* shall be as the light of the *Sun*, and the light of the Sun as the light of seven days, *where the crosses and incumbrances of all relations shall be removed, and the true comfort onely of them all remain, yea, where the light of all relations shall be swallowed up, (as the lesser celestial light in the Sun) in our great relation to God through Christ; for there* the Sun shall no more be our light by day, nor the Moon our light by night, but the Lord our God, our everlasting light, and our God our Glory, *Amen.*

CHAP. IV.

How Christians may exercise themselves to Godliness in the Relation of Husbands, with a good Wish about the Husbands Duty

I Proceed from the *mutual*, to the *special* duties; and I shall begin with the *Husband.*

Reader, if God hath called thee to this relation, mind holiness in it. Thou art above thy Wife in place, O be above her in piety. The *higher* the Air is, the purer it is; The higher thou art, the holier thou shouldst be. The highest Spheres carry about with them the inferiour Orbes by their celerity; thou shouldst draw thy wife and Children along with thee to Christ by thy exemplary sanctity. Do not say that thy Marriage hindereth thy holiness; for by it thou hast more advantage to promote Religion in

in thy family. Indeed thy Marriage to the fleſh, and body of death (not to a Wife) is that if any thing which will make thee wicked.

As thou art an *Husband*, thou art intruſted with a weighty talent, thou haſt the government and guidance of thy wife committed to thee. O be faithful in the management of ſo great a truſt. Let thy *Dominion* be exerciſed with *diſcretion*, leaſt by thy fooliſh fondneſs it be liable to *contempt*, or by thy rigorous ſeverity, it degenerate into cruelty; Wiſdom muſt ſit at the *ſtern* of thy authority, and ſo guide it in an even courſe, that it may neither *daſh* upon the *rock* of ſcorn, not *ſink* in the quickſand of ſlavi ſh fear: there are two principal affections which God requireth in thy wife, in relation to thee; *Reverence* and *Love*. Now thy prudence muſt ſo manage thy authority, that theſe two may be preſerved in their due place, and not interfere and cut each other; that her *fear* of thee, may not through thy ſeverity be turned into *hatred*, nor her *love* to thee through thy familiarity be turned into *ſlighting* thee. On the one hand take heed that through thy *folly* thou doſt not cauſe her to *contemn* thee; let not thy carriage be *childiſh*, leaſt ſhe think thee fitter for a *rod* then to *rule* over her. A *ridiculous* Husband will never command an awful fear in his wife; He that goeth in a *Fools Coat*, or playeth antique *tricks*, will ſooner make the ſpectators *laugh* at and *deride* him, then honour and *reverence him*. A *giddy Head*, will force the *Body* to *ſtumble* and *fall*; on the other hand beware of *rigidneſs*, leaſt ſhe hate thee; do not as a Hie ſeek for a *ſore place*, ſome weakneſs in thy Wife, to faſten on. 'tis the part of an *enemy*, to look up and

down to spie where the *Wall* is lowest, that he may enter thereat and conquer the City. Some Husbands are full of those cutting expressions, *Ile make you know that I am Master; Do such a thing, or you shall repent it dearly; Ile bring your proud heart down with a vengeance*, language usual to a Turkish gally-slave; but surely if *Masters should forbear threatning to a Servant*, much more *Husbands to a Wife*, Col. 4. 1, 2. Its far better to raign in her *heart* by *clemency*, then to rule over her body by *tyranny*. A wise Souldier will chose to bring a rebellious city into subjection by *termes of peace*, (if it may be) rather then by *batteries of War*; And wilt thou (as the *Egyptians did*, over the *Israelites*) rule with rigour over thy Wife, and make her *groan* to Heaven by reason of her *bondage*! Truely such a *Churle*, as the *Cramp*, wracks his own sinews, and makes his own body full of torment. He that screweth the *string* of his power *too high*, will break it before he is aware. To *overtax* Subjects, is the way to make a poor King. So much in general.

The Special duties of the Husband.

The special duties enjoyned the Husband, are three.

1 Love.

First, *Affection*. Among the three worthies, this is the first and the chief of the three; Its observable that the Holy Ghost mentioneth this duty frequently and urgently, and that as it were the onely Duty enjoyned the Husband. *Husbands, love your Wives, as Christ loved his Church, and gave himself for it. So ought men to love their Wives as their own bodies; he that loveth his Wife, loveth himself; nevertheless, let every one of you in particular, so love*

love his Wife even as himſelf; *Husbands, love your Wives, and be not bitter againſt them*, Epheſ. 5. 25, 28, *ult.* Col. 3. 19. Partly becauſe Husbands are moſt defective in this duty. Generally men are diligent in the exerciſe of their Dominion, but negligent in regard of *affection*; hence their *authority* degenerateth into *tyranny*. Partly becauſe this duty will exceedingly *help* to the performance of all the reſt. The Husband muſt bear his Wives burdens, cover her infirmities; but tis love onely which hath the ſtrong back that can do this. The Husband muſt defend her from dangers, ſpread his skirt, *his wing over her*, (Ruth. 3. 9.) as *Birds* do over their young, to preſerve them from harm; but tis love onely is the *Shield* to bear off thoſe blows; the Husband muſt comfort her under croſſes, ſympathizing with her in her ſufferings, and chearing her with his courteous carriage; but without the ingredient of love, no cordial can be made. The Husband muſt provide for her body and externall good; and take care of her ſoul and eternall good; but without the weights of *love* he will not move regularly either way. *Love* is the key that opens the door into every duty; *Love is the fulfilling of the whole Law.*

In ea ſape deficimus, licet dominii ſatis ſtudioſi. Aret. in Eph. 5

Charitas amat quos tolerat, tolerat quos amat. Greg. Mag. in Ezek.

Rationes cur diligendæ ſunt uxores. 1. *Quia ſunt fœminæ; natura impellit marem ad fœminam diligendam.* 2. *Quia uxores; Hæc ratio fortior eſt, quia eſt dei ordinatio, & reſtringit amorem ad certam aliquam.* 3. *Quia Chriſtus ſuo exemplo amandas eſſe docuit.* 4. *Quia uxor eſt corpus viri.* Zanch. in Epheſ. 5.

The formation of the woman out of man, ſheweth how great his affection ſhould be to her, nay to himſelf; She was not made of his *head* to be his *Soveraign*; nor of his *feet* to be his *Slave*; but of a *rib* in his ſide, to ſhew how near ſhe ſhould lye to

to his *heart*. God is so urgent for fervent love to a Wife, that he slights the Husbands love to her when tis but *little*, and counts it no better then hatred. *And when God saw that* Leah *was hated*, Gen. 29. 31. Its not enough saith *Calvin* on the Text, that a man do not hate his Wife, but God expecteth that he should heartily love her. Because *Jacobs* love was not so hot as it ought, God calls it hatred. Its sad when the Husband is so crosse and crabbed, that his house is a Prison to his Wife, himself her Jaylor, and his commands little else then fetters to gall and goar her flesh. Its said of the Turtle Dove, that he loves his mate exceedingly; when she dieth, he continually pines and moans, and will never after sit upon a green bough. Its certain, the love of an Husband to his wife, should be above his love to all his relations. Next God and Christ, and his own salvation, his Wife calls for the hottest and strongest affection. *For this cause shall a man leave Father and Mother, and cleave to his wife*, Gen. 2. 18. A man ought to have a greater respect for his Father and Mother then any persons in the World, yet even these must be left out of love to his Wife; the words are not to be understood so much that he must leave them in regard of *habitation*, according to *Mercer* and the * *Chaldee* reading, *He shall leave his Father and Mothers bed* (it being a Jewish custom for unmarried children to lye in their Parents Chambers) but in regard of affection; yet not that he ceaseth to be a Son when he once becometh an Husband; for his reverence, obedience, and recompence are still due to his Father; But 1. *Comparatively*, he is rather to leave them then his Wife, for his love

Non debet autem viro dominari uxor; ideo non est sumpta ex capite; nec etiam pedibus conculcari; ideo pedibus non est creata; sed debet amari ex corde, ideo de costa cordi vicina sumpta est id. Ibid.

* Relinquet cubile patris & matris. Chaldee.

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to his Wife must be so great, that in comparison of it he may be said to leave his Parents. 2. *Conditionally*, if his Parents shall seek to draw him from his Wife: So *Musculus*.

Therefore the Holy Ghost calleth a Wife, *the wife of thy bosome*, Deut. 13. 6. because of the extraordinary love which thou oughtest to have to her. Those things which we put in our bosomes are fervently affected. The Disciple whom *Jesus loved, leaned usually on his bosome*, John 13. 23. with John 20. 2. Christ the *beloved* of the Father, is said to be *in the bosome of the Father*. The Husband must *love his wife as himself*, Ephes. 5. *ult.* not as the phrase is used, when its said, *Thou shalt love thy Neighbour as thy self*, i. e. that he must love her with the same *quality* and *sincerity* of *love*; but its meant with the same *quantity* and *fervency* of *love*; his love to his Wife must not onely be of the same nature, but also in the same measure with his love to himself. O how dear is a man to himself! how tenderly, how constantly, how fervently doth he love himself! none can perswade him to be out of love with himself; if he be deformed or *diseased*, yet he loves himself; truly thus should his love be to his wife. None ever yet hated his own flesh, saith the Apostle, *Ephes.* 5. 29. We hear of some men that are cruel to themselves, that cut and tear their *own flesh*, but they are *Baalites*, (1 King. 18. 21.) or *Bedlamites*.

Reader, if thou art one of those that abusest thy wife this way, remember that like the man in the Gospel *possessed with a Devil*, thou woundest thy self. Surely if Scripture will not allow thee to be bitter to thy Wife, twill not allow thee to beat her. He that

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is *bitter* to his Wife, puts off the humane *nature* (to be *humane* is to be *courteous*, hence I will *draw thee with the bands of love, with the cords of a man*, i. e. of *gentleness* and *mildeness*) and if he that is bitter unmans himself, what doth he do that beats his Wife? surely he is a *Monk* or a *madman* in beating himself. *Socrates* could say, *for a man to beat his wife was as great Sacriledge, as to prophane the most holy things in the world.* Its said of Dr. *Cowper*, that when his Wife had burnt all his Notes, which he had been eight years in gathering, for fear he should kill himself with study, for she could scarce get him to his Meales, he shewed no passion, but duly uttered this expression, *Indeed Wife it was not well done.*

Uxor admonenda persæpe, reprehendenda raro, verberanda nunquam; Aurelii dictum.

Thy love should make thee moderate in all thy commands; nothing should be enjoyned but what is both *needful* to be done, and *fit* for her to do. Thy Wife is the *weaker Vessel*, and therefore not to be put to servile labours. If a Knife, saith *Luther*, hath a tender edge, men will not cut hard Stones with it. O what will not that man do or suffer for his wife that loves her as he ought! *Sechem* denied not to be circumcised, because he loved *Dinah*. *Jacob* served seven years out of love to *Rachel*. *Love beareth much*, and forbeareth also. Where its otherwise, that the Husband is crabbed and churlish, there the Virgin may complain in the words of *Ambrose*, *My money hath sold me to misery, and is the dear price of my slavery*; The dominion of a man over his wife, is not that of a *Master* over his *slave*, but such as the *soul* hath over the body, not for its hurt, but for its help, to further its welfare; or like that of the Apostle over the Churches, committed to him by the Lord for

Uxoris vitium aut tollendum aut tolerandum Varro. in Gel.

Amb. Exhort. ad virg.

for *edification*, and not for *deſtruction*, 2 Cor. 10. 8.

Let all things be done in charity, ſaith the Apoſtle. If all thy actions towards others, then much more all things that concern thy Wife ſhould be done in *love*. Thy thoughts ſhould be thoughts of *love*, thy looks ſhould be looks of *love*, thy lips like the honey-comb, ſhould drop nothing but ſweetneſs and *love*, thy inſtructions ſhould be edged with *love*, thy reprehenſions ſhould be ſweetned with *love*, thy carriage and whole converſation towards her, ſhould be but the fruit and demonſtration of thy *love*. O how did Chriſt, who is thy pattern, love his Spouſe? His birth, life, and death, were but as it were a ſtage whereon the hotteſt *love* imaginable, from firſt to laſt acted its part to the life. *It was a known, unknown love Tiberius Gracchus* the Roman, finding two Snakes in his bed, and conſulting with the Southſayers, was told that one of them muſt be killed; yet if he killed the male, he himſelf would dye ſhortly; if the female, his Wife would die; his love to his wife *Cornelia* was ſo great, that he killed the Male (ſaith *Plut. in vit.*) and died quickly.

The wiſe man tells us, *Let her be to thee as the loving Hinde or Roe*, (the males of which according to Naturaliſts are moſt enamoured with their Mates) *and be thou raviſhed with her love*, Prov. 5. 19. Do thou (as Chriſt in his Spouſe, *Zephan.* 3. 17.) *reſt in her love*; deſire no more; for tis not the *having* a wife, but the *loving* a Wife, will make a chaſt Husband, (therefore the wiſe man preſently ſubjoyneth, *For why ſhouldſt thou delight my Son in a ſtrange woman*, v. 20)

Ἀγαπᾶσθω, *quaſi* ἀγαν πάυεσθω *quia amans quieſcit in re amata.*

v. 20.) but the Hebrew readeth it, *Do thou erre in thy love*, so as to wink at many weaknesses in thy wife; for *love* (we say) *is blind*; and so affectionately to desire her, and to delight in her, that others may think thee to *dote* on her. Therefore the Husband among the Romans, saith *Aul. Gel.* gave a ring unto his wife, which she was to wear on the next finger to the little of the left hand, because unto that finger alone, a certain artery from the heart proceedeth.

2 Duty. Instruction and Admonition.

2. *Instruction and Admonition.* Love to the wives *soul*, is the very *soul* of the Husbands love; without this all his love is dead and unsavoury. Reader, if thy care be onely for thy wives *body*, what dost thou more then Heathen? if thou mindest nothing but her owtward comfort, dost thou not as much for thy *cattel*? If thy love (as it ought) be grounded on *spiritual respects*, twill shew it self in *spiritual effects*. Be sure thou dost not engage her in sin. *Abraham* though a good man, did yet seduce his wife to dissemble for his sake, *Gen.* 20. 13. What a grief would it be to thee for thy wife to die of that disease which thou broughtest home to her? Be also diligent to teach her the duty she oweth to God. Possibly she understandeth not the Word of God, and may say to thee, as the *Eunuch* to *Philip*, *How can I except some man Guide me*!

Surely it is not for nothing, that the Apostle commands wives to *learn of their Husbands at home*, 1 Cor. 14. 35. but, Alas how should they learn, when their Husbands through their wilful *ignorance* cannot, or through their cursed *wickedness* will not instruct them! God injoyns them to dwell with

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their Wives as men of knowledge, but many dwell with *them as men of ignorance*, or rather *as brutes*, as if they were met meerly to *graſe* and *couple together*, to bed and board together. God calleth the Husband the *guide of his Wife*, Prov. 2. 17. becauſe he ſhould inſtruct and direct her in the way of life; but ſad it is, moſt Husbands are *blinde guides*, that lead their wives in thoſe *ways that go down to death*, *and thoſe ſteps which take hold of Hell*: *It* may be the body of thy wife is ſo dear to thee, that thou canſt not endure to think of her diſgrace or poverty, or ſickneſs, or death, but all this while thou never thinkeſt (it may be) of her ſoul, whether that be in bondage to Satan, or a ſervant to Chriſt; in a ſtate of damnation, or ſalvation. Alas this love is meerly *carnal*. 1 Pet. 3. 7.

The Husband is called the *Head of the wife*, not onely in regard of his *dominion* (the head is above the body) but alſo in regard of *direction*; the *head* directs the *body*; the *head* directs both the *feet* to walk, and the *hands* to work; it ſeeth and underſtandeth for the whole body. Poſſibly thy Wife is ignorant or Atheiſtical: *VVhat knoweſt thou, O man, but thou mayſt ſave thy VVife!* 1 Cor. 7. Thy duty is to reſemble Chriſt; his Church came out of his ſide as *Eve* out of *Adams*; but the cheif care of Chriſt was to ſanctifie and cleanſe his Church; he came by blood to take away the *guilt*, and he comes by water to take away the *filth* of her ſins. O how induſtrious ſhouldſt thou be both in prayer to God, and inſtructions to thy Wife, that her ſins may be pardoned, and her ſoul purified, and that at laſt ſhe may be preſented to Chriſt in his own righteouſ-

neſs,

ness, *a glorious Sponse without spot, or wrinkle, or any such thing*! How is it possible thou canst let thy beloved wife, the *wife of thy bosome* to destroy her soul by wickedness, and neglect her Saviour and salvation, and not so much as tell her of it! O friend, where is thy love to thy Wife? There are Husbands that will give their Wives a Sermon willingly when they are dead, who never cared that they should hear any Sermons, or gave them the least heavenly and serious instruction whilst they were living; but, alas tis a sign they never had any true love to them. Such mens *Wives* have more cause then *Samsons*, to *weep* on the very day of their *Wedding*.

If thy wife sin against God, thy duty is to admonish her (though) mildly; Consider what the fault is. We do not go to Surgeons for every sore, some will heal of themselves; but sin must not be suffered in any, much less in one that is so near thee. The nearer the fire is to thy own house, the sin is to thy own soul, the more dangerous. *Job* that was one of Heavens worthies, for the *fear* of God surely was not wanting in love to his Wife, yet when she acted by the Divel, twits him in the teeth with his integrity, and bids him spit his venome in the face of God, for requiting him so hardly for all his holiness, mark how a *holy impatience* triumphs in this *pattern of patience!* I am perswaded her words did more pierce his soul, and make deeper wounds then all the great Artillery which Satan had discharged against him: *Thou speakest like one of the foolish women; shall we receive good at the hands of God, and not evil? Thy speech is unsavoury, and infinitely below a Saint; shall we who have received so many comforts,*

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be unwilling to bear ſome croſſes from God? when we have had ſo many clear days, ſhall we preſently curſe him for ſending a few cloudy days? Thus he rebukes her, not as ſome paſſionate men do their Wives, with *rage*, but with *reaſon*.

Two things are conſiderable in all admonitions to thy Wife.

1. That they be given *privately*; to do it *publiquely* before Children and Servants, is likelier to *provoke* then to profit. Beſides, twill make her contemptible to her family, and thereby they will be emboldened to reject her Authority.

2. That they be delivered *patiently*; not with paſſions, thy Admonitions may as one ſaith, be *warm*, (ſuch Phyſick will work the better) but not *ſcalding hot*; if once thou deſpiſeſt her perſon, expect that ſhe ſhould deſpiſe thy reprehenſions. Remember always that ſhe is thy *companion and yoke-fellow*, drawing with thee, though on the *left* hand, and ſometimes *unevenly*. Be ſure thou do it not publiquely. We dreſs wounds in ſecret, not in the market. He is but a fool, that like a foul and full ſtomach, emptieth himſelf againſt his Wife whoever ſtandeth by. Nor paſſionately, with taunting bitter language. If ſhe taſte thy reproof bitter, ſhe will ſpit it out, not take it down.

3. *Proviſion*; the Jewiſh wives might challenge three things from their husbands as due debts. 1. *Food*. 2. *Apparel*. 3. *Cohabitation*, or, *the right of the bed*, which they draw from, *Exod.* 21. 10. Where it is ſaid, *If he take him another wife, her food, her raiment, and her duty of Marriage, ſhall he not diminiſh.* Its moſt wicked for a husband that hath it, to let his *wife*, which is *himſelf*, want. 3 Duty, Proviſion.

No man ever yet hated his own fleſh, but nouriſheth and cheriſheth it, as the Lord his Church, Epheſ. 5. 29. Its well obſerved by *Zanchy* under theſe two words ἐκτρέφει καὶ θάλπει, *nouriſheth* and *cheriſheth*, are properly underſtood *food* (by the firſt) and *raiment* (by the ſecond) and improperly by a ſynecdoche are all things included that belong to this life. The latter word expreſſeth ſaith * *Aretius*, the *ſolicitouſneſs* and *tenderneſs* of an Husband in providing for his Wife, it being a Metaphor from a *Bird* that *ſitteth* on her Eggs (or *hovereth* with her wings over her young) to keep them *warm*.

Omnia vitæ neceſſaria ad duo referuntur, ad alimenta & ad veſtimenta Primum exprimit verbo ἐκτρέφειν, alterum verbo θάλπειν ſic idem Apoſtolus omnia neceſſaria ad hanc vitam, duobus nominibus complexus eſt, 1 Tim. 6. 8. *Eſt tamen Synecdoche, quia iis continentur alia quoque quæ ad idem pertinent.* Zanch. in loc. * *In illo verbo cura exprimitur; ſignificat enim more gallinæ incubare, & calore fœtum partui idoneum reddere.* Aret. in Epheſ. 5.

Reader, thy duty is to provide ſuch conveniences for her as are ſutable to her relation, and thy quality and condition. Thy Wife hath left her father and mother and all her friends, (who were tender of her) for thee, and what a loſs will ſhe be at, if ſhe do not find theſe all in thee? The Heathen Poet, deſcribing a Husband, tells us πατὴρ μὲν ἐστιν αὐτῇ καὶ πότνια μήτηρ, ἠδὲ κασίγνητος, that he ſhould be both *Father and Mother to his wife.*

Homer.

Naturaliſts obſerve of the *Pie*, *that he beats away his Mate about Autumn, leſt he ſhould be forced to keep her all the winter*, and is fitly made the *Hieroglipick* of an *unkind Husband*. *The Lord grant*, ſaith *Naomi*, *that each of you may find reſt in the houſe of her Husband*, Ruth. 1. 9. *Reſt*, not *rigour*; *courteſie*, not *cruelty*; a *competent maintainance*, not a *nigardly allowance*, is expected in the houſe of an Husband.

Whilſt

Whilſt thou *liveſt*, let her maintenance be according to thy wealth; thou wilt not (poſſibly) *under-keep* thy *cattel*, and why ſhouldſt thou under-keep thy Wife? when thou *dieſt*, let her be left ſo, that ſhe may live like thy Wife, and do not as one ſaith, *beat her when thou art dead*, by cauſing her through thy churliſhneſs to want, or to hang upon the cradle. Jeſus Chriſt gave his Church his own fleſh, rather then ſhe ſhould want food, and his own robes rather then ſhe ſhould want raiment. Surely that Head (Husband) wants wit, that ſuffereth the body (his Wife) to go hungry or naked. Chriſt took great care of his Spouſe when he was dying; then his love ſhewed it ſelf in all his colours; friends at parting ſhew moſt kindneſs. The love of an Husband to his Wife muſt outlaſt this life. He muſt not when dying, ſo much remember that he is a Father, as to forget that he is an Husband, but mind the root before the *branches*.

In all her troubles thy Duty is to be tender of her. When *Hannah* was perplexed for her want of children, how affectionately doth *Peninnah* perſwade her, *Why weepeſt thou? Why is thine heart troubled? Am not I better to thee then ten Sons?* 1 Sam. 1. 8. So be thou her *Comfort*, not as many are her *Corroſive*.

He that conſidereth how uneaſie the Wives yoke is, ſhe conceiveth with much ſorrow, carrieth her burden up and down in her Womb, many times with great trouble, brings it forth into the world with ſo much pain, that a Mother once ſaid, *I had rather die in battel ten times over, then bring forth but once onely* (hence the *Hieron Pella*, *that bringeth forth*

Decies in bello mori mallem quam parere vel ſemel adhuc. Medea in Eurip.

forthwith such pain that the blood trickleth out of her eyes, is the emblem of a woman in travail) and brings up her child with no small care and grief, losing many hours sleep in the night, and much comfort in the day to suckle and tend it; besides how she meets with many unkindnesses and provocations from Children and Servants more then the man, being constantly amongst them; he I say that considereth these things wisely and seriously, cannot but be convinced that he ought (not to rule over her with rigour, but) to make her condition as comfortable as he can, both by nourishing and cherishing her, whilst he is with her, and providing for her sufficiently, to the utmost of his power, when God shall take him from her. But, Alas where are the Husbands that bear that affection to their Wives, that pray and discourse Piously with their Wives, and that make that provision for their Wives, which God and conscience command them? Surely if *Diogenes* were alive, he might take his Candle and Lanthorn again at Noon-day, and go into our Market-places to find out a man a *good Husband.*

Thus Reader, I have finished what I intended to offer thee in reference to this relation. Shall I perswade thee to *love* thy Wife cordially, to *instruct* her constantly, and to provide for her competently, and all out of conscience to Gods command? O tis thy priviledge that thou mayst be honouring and serving thy maker, which is thy Husband; whilst thou art honoring and serving thy Wife, do not as many, who because they are *married* to a wife, give a *bill of divorce* to Godliness, like him in the Scriprure, who

who being invited with others to a coſtly ſupper (*Luk.* 14. 20.) returned of them all the worſt anſwer, *I have Married a Wife, and therefore I can not come.* The other gueſts were *mannerly*, *I pray thee have me excuſed*, ſaith the Purchaſer, v. 18. *I pray thee have me excuſed*, ſaith the other, v. 19. but this is *peremptory*, *I cannot come.* The other plead an *inconveniency*, they could not well attend the *feaſt*, becauſe of their *farmes*, but this pleads an *utter impoſſibility*; *I have married a Wife, and therefore I cannot come.* There was in the carnal judgement of the two former, ſome diſcommodity in going, but in the curſed opinion of this latter, an obſolute *neceſſity* of ſtaying away; O monſtrous ingratitude to abuſe that to a curſe, and to turn it into poiſon, which God beſtowed as a great comfort and choice bleſſing!

Reader, Remember that God hath not given thee thy Wife as *Saul* did *Michael* to *David*, to be a ſnare to thee, that at laſt he might ſlay thee. but to be *Milchah, a woman of Counſel* to thee in the beſt things, that he might *ſave* thee; therefore *dwell with thy Wife as a man of knowledge, giving honour to her as the weaker Veſſel, as Heirs together of the grace of life, that your prayers be not hindred*, 1 Pet. 3. 7.

A Good Wiſh about an Husbands Duty, wherein the former particulars are Epitomized.

THe *Relation of an Husband, ſpeaking both my* dignity, *that I am the* head *of my Wife, and my duty to ſtudy and deſign* (*as the* head *doth for the* body) *her comfort and welfare; I wiſh in general that* Introduction.

I may never be so mindful of my Dominion, *as to forget those duties which my God hath annexed to this relation, but that as I am higher in* honour, *so I may also be above her in* holiness, *able and faithful to guide and instruct her in the path to happiness. Lord, let me never be of their number who will be figures to stand* before *their Wives in the concernments of this World, but are* Cyphers alone, *standing for nothing in the affairs of the other World; but enable me to carry my self as one Espoused to Christ, in this relation of an Husband; helping her in my place and to my power, in the things that relate to this life, but especially affording her my utmost assistance, that she may attain the inheritance of the Saints in light.*

Motives. 1. My Covenant.

I wish that as my God is ever faithful in his Covenant to me, so I may be always mindful of my Covenants to him. All his ways to me are mercy and truth; his faithfulness never faileth; Though Heaven and Earth pass away, yet not a title of his Word shall be unfulfilled. *All his* Words *are* Oaths *for their certainty, and all his* promises *are the sure mercies of* David; *Shall I be false to him who is so fast to me! If it be unlawful to deceive a man who deludes me, how sinful is it to be unfaithful to my God, who is thus faithful to me? If he who telleth lies shall in no wise enter into Heaven, how certainly shall I if I forswear my self, be cast into Hell! Lord, cause me so to consider that my* Wedding bond *to my Wife, hath thee for a* Witness, *and to this day is in thine hand, that I may never give thee cause to put it in* suit *in thy* Court of Justice, *and to take its forfeiture by my* dealing treacherously with my Companion, and the wife of my Covenant.

I wish that the thought of my dissolution may make me the more holy in this relation; that because I must shortly dye and leave her, I may therefore do the more good to her, and receive the more good from her, whilst I live and enjoy her. My life alas is but a small spot of time, now a flood, by and by an ebb, and then I launch into the Ocean of Eternity; *Now I live, anon I dye, and then I must answer for all my carriage in this condition. O that the consideration of my particular reckoning may cause me to be the more Religious; that I may be the more heavenly in all my converses with my Wife, because I must shortly lye down in the earth. Lord, since I must within a few days put off the garment of this relation, which is now my comfort and ornament, let thy spirit so embroyder it with grace, and enable me so to perfume it with* Myrrhe, Aloes and Cassia, *that when I shall be* uncloathed, *I may not be* found naked, but cloathed with my house that is from Heaven.

2 Motive, My Frailty.

I wish that love may act its part lively in every passage of this relation, and that my heart may be seen in my hand, I mean my affection be visible in all my actions *towards her*; that though I might be much bold in Christ (as *Paul* wrote to *Philemon* v. 8.) to enjoyn her that which is convenient, yet for loves sake, I may rather intreat her. *How sad is her condition by reason of sin? surely she may say in the words of* Hannah, I am a woman of a sorrowful spirit. *she conceiveth with sorrow, bringeth forth with much pain, and in bringing up her Children, often misseth of desired pleasure; Her fears disquiet her in the night, and her cares disturb her in the day. Her Sons are possibly* Benonies, *sons of her Sorrows, and her* Servants

The duties of an Husband. 1. To love his Wife.

Barrabasses, sons of confusion: *Through her whole life the yoke of subjection is on her neck, and shall I rule over her with rigour*, adding affliction to the afflicted, and wounding one whom God hath wounded? Should I cause *her to sigh by reason of her bondage, and to compass the Lords Altar about with tears and weeping, her cry would go up to Heaven (for God hath a tender respect for oppressed Wives, as well as afflicted Widows) and he would bring some judgement on me to avenge the quarrel of his Covenant. O let me never like a* Nabal, *tyrannize and trample on my wife, as if she were my foot-stool, when God hath made her my fellow, and making her life like the* Israelites *sojourning in* Marah, *full of* mourning *and* murmuring, crying *and* complaining, *but let her be to me as* Ezekiels *wife to him*, the delight of mine eyes, *and as the Church to Christ*, the ravisher of my heart, *that I may always chear her affectionately, and cherish her tenderly, as the Lord the Church.*

Mal. 2.13.

Cant. 4.9.

The comfort of my life doth not a little depend upon my love to my wife. If I like Lamech *carry my self fiercely and furiously as a* Lion, *(if she be as meek as a Lamb) my house may degenerate from a Society of civil men, into a* den *of savage and ravenous beasts, O what a sad resemblance of Hell, is a brawling, cursing House! Though my wife be as cold as a flint, for me to be always as steel grating on her, will at last bring forth fire, and behold* how great a matter a little fire kindleth! *If the chief strings in the Viol jar, the Musick is all marrd. Why should I by my passion turn my house, which should be a* Bethel, *into a* Babel of confusion? *My God delights not to manifest himself in blustring winds, or in frightful earthquakes, but in a still low voice. If my house*

1 King. 19.11.

be

be in a flame, I undo my ſelf by forcing away my beſt friend; but if I live in love and peace, the God of love and peace will live with me. *Lord, who haſt appointed this holy ordinance (the firſt that ever was under Heaven) to be ſome poor* reſemblance *of that ſweet communion which thine ſhall have in Heaven one with another, and all with thy dear ſelf and Son, give me ſome knowledge of that love thou beareſt to me, and of that delight I ſhall one day have in thee, by that love I bear to, and that delight I have in her whom thou haſt given into my boſome. Thou haſt commanded me to love my wife as Chriſt loveth his Spouſe. My Saviours love is* chaſt, *there is not the leaſt ſhadow of impurity in any of his commands: His love is* conſtant; having loved his own, he loves them to the end; *Death it ſelf could not burſt aſunder the Cords of his love; his love is* fervent; *he was nothing elſe but a lump* of love; *his* deſire *is to her, and his whole* delight *is in her; he paſſeth by all others as* nettles *and* thorns, *but ſhe is in his eye the* Roſe of *Sharon, and the* Lilly of the Valleys. *O that my ſoul might in theſe things follow my deareſt Saviour. My God hath told me that I muſt love my wife as my ſelf; my love to my ſelf is hot, above that to any other in the World: how tender am I of my ſelf under any malady? how pitiful towards* my ſelf *in any miſery? how patient towards my ſelf when I diſcover many infirmities? My love to* my ſelf *is* hearty; *none ever was falſe in his* love *to himſelf, though many be* faigned *in their love to others. Lord help me, that my love to her whom I call my* love, *may be perfect, like* Jonathans *to* David, *that my heart may be* knit to her, and I may love her as my own ſoul: *and ſince ſhe hath left Father, Mother, Brother,*

and

and Sister for me, she may find the affection of all those relations, and far more in me; and let my love *be* perpetual; *let not its complexion be like* Aguish *bodies, sometimes* burning hot, *and at other times* shivering cold; *but as the* Sun, *let it always be going forth in its full strength; and O that to this end it might be pure love, not for lust or lucre; but whereas others love the* wealth, *I may love the* wife; *whereas others love* portions *and* comliness *onely, I may love her* person *and her* godliness *chiefly; and that because thou, O fairest of ten thousands, whose lovely Image is beautiful in her, hast commanded and commended it.*

2 Duty, Instruction and Admonition.

I wish that my love to my Wife, may be like Christs to his Church, as well in its goodness *as in its* greatness; *I mean that my chiefest endeavour may be that she may be* sanctified and cleansed, *and at last be* presented to the blessed and beautiful Bridegroom, a gracious and glorious Spouse, without spot or wrinckle, or any such thing. *O how industriously did my Redeemer endeavour his Churches renovation and sanctity? How affectionately doth he beseech her to be holy? how fervently doth he beg of his Father to make her holy? how willingly did he broach his heart, and pour out his blood to wash her from her* unholiness? *how plentifully doth he pour down his spirit to work her to holiness? his* birth *was that she might be born again, and born* holy; *his life was to set her a copy of* holiness; *his death was to purchase for her a new stock of* holiness; He gave himself for her, that he might redeem her from all iniquity, and purifie unto himself a peculiar people, zealous of good works. *His* Precepts, *his* Prayers, *his* Tears, *his* Blood, *his* Birth, *his* Life, *his* Death,

his Reſurrection, *his* Interceſſion *are all for her holineſs and purity. His Name is called* Jeſus, becauſe he ſaves his people (*not in, but*) from their ſins and unholineſs; *he doth not think himſelf perfect, till his body be in heaven. O my ſoul, when wilt thou imitate this lovely, lively pattern, and work hard in thy petitions to God, and wo hard in thy perſwaſions to thy wife, that ſhe may be pure! Doth not thine heart ake to think that the object of thy deareſt love and favour, ſhould be the object of Gods greateſt* hatred *and* fury! *that the* Companion of thy youth, *who hath layn in thy boſom, whom thou haſt ſo often embraced, ſhould be a companion of frightful Devils, and lie in the lake of fire and Brimſtone for ever and ever! Canſt thou ſee thy wife poſting in the way of perdition, haſtening to hell, and never warn her of her danger, or ask her why ſhe doth ſo! Is this thy kindneſs to thy friend? Ah! where are thy bowels? Lord, ſince thou haſt called me to be the* head, *help me to guide and direct, to ſee and ſpeak, both to thy Majeſty in humble ſupplications, and to her in hearty and ſerious expoſtulations, that I may be miniſterially what thy Son is meritoriouſly, the* Saviour of my body. *I have found a coſtly* feaſt *in my Fathers Family, the houſe is not ſo full, but ſtill* there is room; *there is nothing wanting, but* comers *and* company; *and ſhall I ſuffer one ſo* near *me, to ſtarve for want of knowledge, where it is to be had? O let thy* goodneſs to me, *cauſe me to* perſwade, *and let thy* goodneſs to her *enable me to* prevail, *that ſhe may* taſte and ſee that thou art Gracious.

I wiſh that I may naturally *give the* honey *of ſweetneſs and love, yet when provoked by ſin againſt God, the*

the sting of reproof; that I may bear with my Wife in all things, save wickedness. If I nourish her natural diseases, I kill her body; if I cherish her spiritual distempers, I damn her soul. And shall I through cursed fondness flatter her into the unquenchable fire! Lord, cause me not onely to wink at her weaknesses, and to hide them from the worlds eye, but also to observe any wickedness she shall be guilty of, and to set it so in order before her eyes, that thou mayst cast it behind thy back; yea Lord, help me to hearken to all her holy counsels, and to hear thee speaking by her, as well as to desire her to hearken to me, but let me never submit to any wicked advice, lest thou judge me at last, as thou didst Adam at first, for hearkening to the voice of my wife.

3 Duty. Provision.

I wish that I may not as some Husbands, who dwel with their Wives as brutes, understanding nothing in Marriage, but the meaning of carnal desires, and the language of lust, yet deal worse with the Wives of their bosomes, then with their Beasts, and deny them what is convenient for their outward well being; but that both my person and portion may be for her comfort in health, and for her cordial in sickness, and employed upon all occasions, though not for the pampering of her pride, or nourishment of any sin, yet in a moderate way for her service. When my God gave himself to my soul, he gave me all he had also, and thought nothing too much for me: and shall I who have not spared my self from her, think every thing too good for her? If she brought a portion; what is become of it? was it laid out to purchase her misery and poverty? If she did not, yet she is my Wife, and both nature and Scripture command me to allow her answerable to my

wealth.

wealth, *and her* wants. *O that I might be as* Elkanah *to* Hannah, *better to her then ten ſons, then all Relations. Lord whilſt I live make me ſo loving and induſtrious, that rather my ſelf then my Wife may lack; let her body never want food and raiment, nor her ſoul the Goſpel feaſt, or the robes of thy Sons righteouſneſs. And when I dye, whomſoever I neglect (if by thy providence I am able) let me make for her a comfortable proviſion, that when I am happy in heaven, my other half may not through my unworthineſs be miſerable on Earth. If it be thy pleaſure that I ſhall dye poor, (for my portion through infinite grace is not in this life) then let it pleaſe thy Majeſty to grant me this mercy, that I may leave my* Fatherleſs children with thee, and bid my Widow truſt in thee. *Let not my Lord be angry and I will ſpeak further on her behalf. In what want ſoever I ſhall leave this World, let me leave my wife the poor (or rather the rich)* Levites *portion, that though ſhe hath no part or inheritance here below*, yet thou thy ſelf mayſt be the portion of her cup, and the lot of her inheritance. O then the lines will fall to her in pleaſant places, and ſhe will have a goodly heritage. Numb. 18.20.

Behold I have taken upon me to ſpeak unto the Lord, who am but duſt and aſhes, let not my Lord be angry, and I will ſpeak yet but this once. *Do thou ſo adorn me with grace, ſutable to this relation,* as a Bridegroom is decked with ornaments, *that when I ceaſe to be an* Husband, *I may know what it is to be the* Bride, *the* Lambs Wife, *not as I do in this imperfect condition, where thou haſt* onely betrothed me unto thy ſelf in righteouſneſs, and judgement, and in loving kindneſs, and in mercy, Concluſion. Hoſ. 2. 19.

and

and so whilst I am present in the body I am absent from the Lord; but in the highest degree, in that place where thou wilt marry me to thy self for ever, kiss me with the sweetest kisses of thy lips, lodge me all night between thy breasts, where is the voice of joy, and the voice of gladness, the voice of the true Bridegroom, and the voice of the true Bride, where is the voice of them that say and sing, Praise the Lord of Hosts for the Lord is good, for his mercy endureth for ever, *Amen.*

CHAP. V.

How a Christian may exercise herself to Godliness in the Relation of a Wife, with a good Wish about the Duty of a Wife.

I Come in the next place to the Duty of the Wife, and to shew wherein the power of Religion doth manifest in self in that Relation.

It is observable that the holy Ghost, where-ever he mentioneth the Duties of Husbands and Wives, doth in the *first place* always set down the duty of the *Wife*, as *Ephes.*5.22. *Col.*3.18. 1 *Pet.*3.1,2,3. of which a double reason is given by learned *Davenant*,

1. *Quia difficilius est subjectionis quam dilectionis officium præstare.*

Amare enim est jucundum, sed subjicere & parere alteri plerumque molestum. 2. *Quia dilectio viri ut plurimum pendet ex debita subjectione fœminæ.* Daven. in Col. 3. 18.

First,

Firſt, Becauſe the duty of a Wife is *moſt difficult*: *Affection* or *love* which is the Husbands cheif Duty, is *pleaſant*; but *Subjection* or *obedience*, which is the Wives main duty, is *painful*. Subjection is ſo much againſt the hair, that many like *untamed Heifers*, kick and fling if the yoke come but near their necks, though the harder their task is, the greater is their credit if they perform it conſcienciouſly. Secondly, becauſe the *love* of an Husband doth very much depend *upon the ſubjection of a Wife*: Women cannot rationally expect, that their Husbands ſhould *affect* them, unleſs they *obey* their Huſbands. An *obedient* Wife is the liklieſt woman in the world to command her Huſband.

Reader, if God hath called thee to this Relation, make his word thy rule, and godlineſs thy buſineſs in it; *Favour is deceitful, and beauty is vain; but a woman that feareth the Lord, ſhe ſhall be praiſed*, *Prov.*31.30. Inward beauty is indeed praiſe-worthy; *ſhe ſhall be praiſed.* A gracious Wife is a *credit* to her ſelf, and her Sex a *Crown*, a choyce ornament to her ſecond ſelf, *Prov.*12.4. both her holineſs and her Huſband will praiſe her.

1. Her *Holineſs*; *Her works praiſe her in the gate*, *Prov. ult.* 31. When others have nothing but the *black beauty-ſpots of ſin* to ſet them forth; *Pride* compaſſeth them about as a *chain*, and *Atheiſm* covereth them as a *garment*: *Grace* is her *glory*, and *Godlineſs* is her *comlineſs*; Religion buildeth her ſuch an honourable monument that neither age nor hell can ever pull it down. How famous are many women in Scripture for their faith? *Some of them believed, and of the cheif women not a few*, Acts 17.4. when

when the *Apostles* proved Cowards, many women followed *Christ* to his shameful cross, and the holy Spirit records it to their eternal credit, *Matth.* 27. 55. *And many women were there.* The *Feminine* gender hath sometimes done more worthily then the *Masculine*. The weaker vessels have held out in the hottest fires. In the *Marian* days some women proved eminent *Martyrs*. Though the Philosopher tells us that woman is only σφάλμα φύσεως, *the aberration of nature*, and many vilifie them as persons of no worth; yet Scripture (*the word of truth*) dignifieth them as consisting of the same essential parts, and capable of the same celestial perfections with men. How highly doth God commend them when they are holy? and for ought any man can tell, a woman next the humane nature of Christ hath the greatest place of any creature in Heaven.

2. Her *Husband* will praise her. A gracious Wife *satisfieth* a good Husband, and *silenceth* a bad one; *Her children arise and call her blessed: her husband also, and he praiseth her*, *Prov.* 31. 28. *Budæus* and *Paræus* do both speak their Wives to be of extraordinary worth. Mr. *Whately* of *Banbury* doth publish to the world the relative piety of his Wife, how she performed her duty every day as exactly as was possible.

The duty of a Wife.

The Wives special Dutie consisteth principally in these particulars:

1 To honour her Husband.

First, *In honouring her Husbands person.* The Persian Ladies have the resemblance of a *foot* worn in the top of their Coronets, in token that the *top* of their glory doth *stoop* to their *Husbands feet*. The *Moon* in the Suns absence takes upon her the Government

vernment of the Heavens, but in his presence she *veils* her self. The Wife next to her Husband shines in her house, far above all those stars which are fixed there; but God hath appointed that she give place to her Husband; and be willing to prefer him. *Rebeckah* when she approached *Isaac*, *took a veil and covered her head* (*Gen.* 24.56.) in token of subjection to her Husband, and for *this cause* (namely, in sign of subjection) *ought the women to have power* (that is a veil) *over their heads*, 1 Cor. 11.10. saith the Apostle. That this *veiling* the face is a token of great reverence, we finde in *Elijah*, who when God appeared and talked to him in Mount *Horeb*, *he covered his face*. *Sulpitius Gallus* is said to have divorced his wife, because she appeared abroad with her face uncovered. And it was an old custom among the Romans, that the woman on her marriage-day was brought to her Husband with a *yellow veil* (called *flammeum*) cast over her face. Every woman, as a woman, is inferiour to man, much more as a Wife; and therefore its but natural and rational that she reverence her superiour. *Nevertheless*, *saith the Apostle*, *let the woman see that she reverence her Husband*, Ephes. 5. *ult.* This Subjection to the Husband is indeed the *relation Grace* of the Wife, and therefore always minded where her Duties are mentioned, *Ephes.* 5.

This reverence must be *inwardly*, in her *affections*: She must love him as a member, and fear him as an head. Her fear indeed must not be like that of a servant to his Master, nor that of a child to his Father; from the former it differs specifically (for the slave fears the *rod*, not the *person*; the wife

Nuptiæ vocantur & connubium Latine a nubendo quod virgines, cum ducerentur ad matrimonium, senuberent, i.e. *obvelarent pudoris ergo*; *& ut darent testimonium suæ ad virum subjectionis.*

Γάμον vocant Græci quidam δάμον quasi dictum volunt a δμάζειν *domare quod domentur virgines & viris subjiciantur Alii volunt, παρὰ τὸ δυσὶ ἅμα δύο ἀλλήλοις τὰς συζύγους quod conjuges simul vinciantur. A* Val. Maxim. l. 6. c. 3

 feareth

feareth the *person*, not the *rod*;) from the latter it differeth gradually; according to the degree of the distance, such is the degree of reverence; the childs distance being much greater, his reverence is or should be greater also; but her *fear* must be like that of the *Church* to *Christ*, an acknowledgment of his Superiority over her, and an unwillingness to displease him in any thing, and a dread least she should offend him. When the judgement consents to the Husbands authority, the will resolves to own it in all her actions, and the heart hath a dread upon it, least she should disown it; then she is said to fear him, and not before. The Apostle *Peter* writing to Wives, wishing them so to live that their unbeleiving Husband may be won, *whilst they behold* (saith he) *your chast conversation coupled with fear*, 1 Pet. 3. 24. A *reverent* wife may possibly make a *Religious* Husband; The *Head* may fare much the better, for the good temperature of the *body*; *fear* in her may be instrumental to work *faith* in him. There was one woman *famous*, or rather *infamous* in the word for the want of this *fear*; but Reader, observe the sad fruit of it. *Michal, Davids wife, despised him in her heart*, 1 Chron. 15. *ult.* Here was her *fault*, instead of fearing him as her head, she *dispised* him (and that for his holiness) *in her heart*. But mark also the *fruit*. *Therefore* Michal *the Daughter of* Saul *had no child until the day of her death.* God hath *barren wombs* for such *bold impudent women. If she* slight her *head*, God will scourge her *body*. Barrenness in those days made women contemptible; then when *Elizabeth* had a child, she triumpheth, *God hath taken away my reproach.* Now because *David*

Cordis dimissio fons externæ subjectionis est; sine hac aut coacta aut simulata omnis subjectio. Davenant. in Col. 3. 18.

Luk. 1. 25.

was

was contemptible in her eye, God made her contemptible in every eye. And tis further remarkable, that *Michal* having no natural children, would needs have ſome *adopted* Children of her Siſter *Merabs*, but God puniſht her in them alſo; He diſgraced her in hanging and bringing them to diſgraceful ends. Barren *Michal* hath many Daughters who deſpiſe their Husbands, but let ſuch conſider that they ſhall one way or other feel Gods anger; though they will not fear their dying Husbands, yet they ſhall find that tis a fearful thing to fall into the hands *of the living God*, 2 Sam. 6. *ult.* and 2 Sam. 21. 8. 9.

This reverence muſt be *outward* in their *expreſſions* and *actions*; *Sarah* called *Abraham* Lord (1 *Pet.* 3. 6.) not out of *flattery*, but to acknowledge his *authority*; not as deſirous to humour his *pride*, but as willing to know her own place. *Jezabel* and *Zipporah* are both ſtigmatized in holy writ, for their ſauſie, ſinful language to their Husbands, *Exod.* 4. 25. 1 *King.* 21. 7. If a woman anſwer her Husband, it muſt be with *modeſty*; if ſhe would adviſe him, it muſt be with *lenity*; and if ſhe admoniſh him, with much *humility*. If ſhe ſpeak of him, it muſt be *reſpectfully*; if ſhe ſpeak to him, it muſt be reverently. The humble poſture of her body upon all occaſions, ſhould ſpeak the reverent temper of her mind. The fault of ſome Wives, is very foul, who out of diſreſpect, refuſe to call their Husbands by their names, but have ſome paſſionate Periphraſis to decipher them by, *this man*, or *this fellow*, or (it may be) *this foal*; as *Saul* in deriſion called *David The Son of Jeſſe*, and the Jews in contempt called Chriſt *The Carpenters Son*.

The Woman *is called the glory of the man*, 1 Cor. 11. 7. because it is an high honour to him, that so excellent a creature as a woman should be his inferiour. Surely then, Wives which refuse this reverence, are their Husbands shame and disgrace. When once a woman harbours contemptible thoughts of her husband, this one evil weed will so over-run, and spread in her words and actions, that no good thing will *grow* by it. O! tis a most doleful living, where the Wife instead of reverencing, is always *railing* at, and *wrangling* with her Husband. There are Wives that are worse then their Dogs; their Dogs though they bark at *Strangers*, will not bark at their Master; but they spare not the Husband (the Master of the house) in their cursed *peevishness* and *passions*. Nay the very Devils, amongst them have order, they will acknowledge a *Prince*, a *Superior* among them; but these Wives will acknowledge none above them, but must rule all themselves, or else the house must quickly be made *too hot* for their Husbands. A *Serpent* is as good a companion as such a *wife*; for a Serpent, if it kill, doth it suddenly; but such a wife makes her Husband dye lingringly, for his *whole life* is a *civil death*: I thank my God, I never so much as tasted those sower herbs, but truely I have from my heart pitied some Husbands, whose outward beings have by such wives been made as miserable as is almost possible on this side *Hell*. Its a thousand pities that the *tongues* of such *Shrews* have not as many blisters as their *Jaws* have *Teeth*; tis never better with their Husbands, then when they are hoarse; and it were well if such *blemishes of their Sex*, such *monsters in nature*, and

and ſuch *plagues* to a *family* were gaged till they had learned better language.

Some of the *Rabbies* give us this reaſon why ſhe was made of a *rib* taken from under the *armes* of *Adam*, that ſhe might acknowledge her ſubjection to him, as well as that he be minded of giving protection to her. And indeed the Titles given to the Husband in Scripture, ſpeak both his *Superiority* and her *ſubjection*. He is called her Lord, her Maſter, her Guide, her Head, 1 *Pet.* 3. 6. *Eſther* 1. 17. *Prov.* 2. 17. 1 *Cor.* 11. 3. How may reaſons are layd down for this reverence?

1. Becauſe the woman was made after *the man*, therefore ſhe ſhould not go before the man; that which was firſt in this ſence, muſt not be laſt; and that which is *laſt*, *firſt*, 1 *Tim.* 2. 13. *For* Adam *was firſt formed, then* Eve.

2. Becauſe the Woman was made *of man*, 1 Cor. 11. 8. *For the man is not of the woman, but the woman of the man.* She is a branch ſpringing from him as her root, and did receive her original and being under God from him. Now, the effect is ever leſs noble and inferiour to the cauſe.

3. Becauſe the Woman was made *for man*, 1 Cor. 11. 9. *Neither was the man created for the woman, but the woman for the man.* In reaſon, that which ſerveth to any end, is leſs then the end to which it ſerveth.

4. Becauſe the Woman was *firſt* in ſin, *Gen.* 3. 16. 1 *Tim.* 2. 14. Sin brings ſhame; therefore ſhe that was firſt in ſin, muſt not expect to be firſt in honour. Since he ſinned in being ruled by her, its fit that ſhe ſhould be ruled by him.

5. Because the man is the *head of the Woman*, Ephes. 5. 23. The members are subject to the head, without rebelling or reasoning. This duty of reverence is *natural as well as necessary.*

6. Because the man is the *Image and glory of God*, 1 Cor. 11. 7. In man there is a resemblance of Gods Dominion and authority, being Lord of the World; The woman is the Image and glory of God, according to her *Original Creation*, for she was made as holy and happy as the man, but not according to her *personal relation* to her Husband; for *dominion* which is the mans priledge, is Gods glory and prerogative; and not subjection, which is the Womans duty.

7. Because God hath given the man dominion over his Wife; *Thy desire shall be to thy Husband, and he shall rule over thee*, Gen. 3. 15. The Cities, saith *Israel* to the King of *Ammon*, which thy God *Chemosh* hath given thee to possess, wilt thou not possess them? *Judges* 11. 25. so say I: The superiority which our God hath given men to enjoy, shall they not enjoy it?

Reader, If thou hast any fear of God, I know thou wilt fear thy Husband, and then thy language to him, and of him, will be not rude but reverent, and thy carriage will be not *pouting* and *lowring*, *frowning* and *fuming*, but such as is cloathed with the garment of *meekness*. 2. In *Obeying his lawful precepts*, thy work is not to *complain* of, but to *comply* with thy Husbands commands, Obedience will arise naturally from reverence, and is the best testimony of it. Many women are noted for questioning and quarrelling at their Husbands power, but few for obeying their Husbands lawful pleasure.

Sarah

Sarah was Chronicled and crowned in Scripture for obeying *Abraham*; but tis clear she had never a natural Daughter. The Rabbies tell us that *ten cabs* or measures of *Speech descended into the World, and the Woman took away nine of them.* Many are indeed (I speak not of all) full of *Words*, but barren of *Works*, apter to *dispute* their Husbands authority then to *obey it.* But holy women will be like *Dorcas*, *full of good works*, and know the place in which God hath set them. How infamous is that family where the Wife like *Jezabel* rules the roast, and the Husband like *Ahab* lets her do what she listeth! If the *Moon* get the upper hand of the *Sun*, the Wife of the Husband, the next thing to be expected is an *Eclipse* of the honour of that house; That house, saith one, is an *hutch-backt house*, where the man makes himself an *underling to his Wife. Wives* (saith the Apostle) *submit your selves to your own husbands, as unto the Lord; For the Husband is the head of the wife, as Christ is the Head of the Church. Therefore as the Church is subject unto Christ, so let wives be to their own Husbands in every thing*, Ephes. 5. 22, 23, 24. In which words, the Spirit of God gives women,

First, A *Precept* to subjection. *Wives submit your selves to your Husbands.* The word ὑποτάσσεσθε, *submit*, signifieth a subbordination, or orderly subjection of the Wife to the Authority of her Husband. A commanding Wife inverts the order of nature, as well as the Ordinance of the Creatour. A wife is made to be an *help* to a man, not to be the Head of a man. *Ahashuerus* Law was written in the Tables of those heathens hearts, That every man should bear rule in his house, *Esther* 1. *ult.* 1. To obey her Husband.

Secondly, The spring of this subjection, *as unto the Lord*; Her obedience to her husband, must proceed from conscience to God. T will not be a sufficient excuse for her to say, *He doth not love me, therefore I will not obey him*; for not the Husbands affection to her, but her affection to God must be the great motive to subjection. If my husband fail in his duty I *suffer*, but if I fail in my duty I *sin*; the former is a *cross*, but the latter is a *curse*. If the husband do not mind his duty, but is wicked, the Wife hath the more need to do her duty, that she may win him, 1 *Pet.* 3. 1, 2. Besides, Its God that commandeth this obedience, and he will requite it.

Subjectio creaturæ unius ad alteram nihil aliud est ex parte Dei, quam divina dispositio qua imperfectiora perfectioribus subordinata sunt, ut ab his perficiantur, regantur & conserventur. Dav. in Colos.

Thirdly, The *Ground* or *Reason* for this subjection; *for the Husband is the head of the Wife*; his Superiority commandeth subjection from her. Its natural for the body to obey the head; what an ununcomely sight is it to see the *Shoulders* above the *head*; the *Wife* to *Lord* it over her *Husband*.

Πειθαρχία ἐστὶ μὲν εὐφραξία μήτηρ, Obedientia mater felicitatis. Verum & vetus adagium.

Fourthly, The *pattern*. *Therefore as the Church is subject to Christ, let the Wife be subject to her Husband*. The obedience of the Church is cordial; sincerity is her glory, *she doth the will of God from the heart*. The obedience of the Church is *constant*, it runneth parallel with her life; *I have inclined my heart to keep thy precepts always, to the end*; Thus should wives obey their husbands. Their hearts should accompany their hands, and their obedience should last whilst they live. As a fair guilded glass is of little worth, unless it represent the Image of him that looks into it, so a beautiful wealthy wife is worth little unless she resemble her

her husbands diſpoſition in her carriage and conditions; I mean, ſo far as ſhe may with a good conſcience.

Fifthly, The *Extent. So ought the wife to be ſubject to her Husband in every thing*, i. e. *in every thing that is lawful.* If the husband injoyn what is *inconvenient*, ſhe may meekly deſire it may be waved, and humbly offer her reaſons; but if he perſiſt, ſhe muſt obey, though it be *painful*; if it be poſſible, ſhe muſt ſet about it. And truly though thy husband be never ſo peeviſh, endeavour to thine utmoſt to pleaſe him; for though he take all thy actions ill, yet thy God will take them well; and ſo doing thou ſhalt be ſure to pleaſe God, who the harder thy task is by reaſon of thy husbands untowardlineſs, will take it the kinder at thy hands. Onely if he command what is *ſinful*, ſhe may, nay ſhe muſt refuſe to obey him, for then he commandeth beyond his power. Its ſaid therefore, *Col.* 3. 19. *Wives, ſubmit your ſelves to your own husbands, as it is fit in the Lord*; Mark, *in the Lord*, not *againſt the Lord.* As God muſt be *loved* above an husband, ſo God muſt be pleaſed *before* an husband. As thy husband is to be loved next to God, ſo he muſt be pleaſed next to God but not *before* God. If a *Juſtice of Peace* command his Neighbour to take up Armes *againſt the King*, he is not to be obeyed; if his Neighbour obey him, they are both *Traytors.* But what a Juſtice commands an inferiour Officer, in the defence of his Prince, or in obedience to him, muſt be obeyed.

Indeed ſad are the conſequences of unruly wives; as when the order of nature is diſturbed, there enſue

ſue great inconveniencies, as *Earquakes*, *Thunders*, and *Deluges*; ſo when this order of the Wives ſubjection to her husband is denyed, there follow ſad inconveniencies; their hearts tremble like an *Earthquake*, with jealouſie of each other; their houſe is full of the thunder of brawling and ſcolding, and their whole lives with an *inundation* of weeping and bitterneſs.

Sic placeat uxor voluntati conjugis, ut non diſpliceat voluntati conditoris. Greg.

The obedience of the wife muſt be performed willingly; if ſhe do the thing commanded for the matter, and do it not in a chearful manner, her obedience loſeth its luſtre, its little worth. When a man payeth his juſt debts, but *grumblingly*, and (as we ſay) *with much ado*, becauſe the law would otherwiſe ſeiſe him, its a ſign of a diſhoneſt mind.

Truly many that make a great profeſſion, are exceeding faulty in this particular of ſubjection. The *Geographer* tells us of the *Italian* women, *That they are Angels in the ſtreets, Saints in the Church, and Divels in their houſes.* I wiſh it might not be ſaid ſo of many Engliſh women: Sure I am the Goſpel ſuffers by the unquiet carriage of ſome profeſſors.

Ex. Mercer.

Some Hebrews obſerve that woman was made of a bone, to ſhew her *hard and intolerable nature*: and others tell us, that in the controverſie of *free will*, it ſeems without controverſie, that when man loſt free will, the woman found it, and ſtill keeps it; but they are commanded, ſaith the Apoſtle, to be under obedience (1 *Cor.* 14. 34.) *as alſo ſaith the Law*, even that Law which God himſelf preached to the woman, *Gen.* 3. 15. Its no leſs then a breach of Gods Law for a man to make himſelf lower then God

God hath ſet him. A *King* will never thank the *Mayor* of a town for ſurrendring his place to his inferiour, and ſuffering his inferiour to trample his authority under his feet. God will never thank thoſe fond or fooliſh Husbands that deliver up that dominion which he hath given them, and ſuffer their wives to triumph over it, and trample on it: In permitting themſelves thus to be trampled on, they ſuffer the image and glory of God to be trampled on. It is not *kindneſs* but *baſeneſs*, not *humility* but *iniquity*, to be ruled by one whom he ſhould rule. Such a perſon, like a cowardly *Captain*, leaves his place and ſtation without order to a lower Officer, and muſt expect to be accountable for it to the Lord of Hoſts. (but ſtill the huſband muſt rule, not with rigour, but with ſuch mildneſs and moderation as is anſwerable to ſo near a relation.)

The Wife alſo by taking upon her this power falleth into a damnable error; beſides the effects of a diſobedient wife are ſad to the whole family. When the head commandeth the feet to walk, the hands to work, and the other members to do their peculiar parts and office, and they diſobey, what will follow but the deſtruction of the whole body? Oh what a Bedlam houſe is that, where the wife inſtead of *obeying* is often *ſcolding* at her Husband? When ſhe ſhould be as *Davids Harp* (to allay *Sauls* fury) to abate her huſbands anger, ſhe is *the evil ſpirit* to kindle and encreaſe it. Some women, like the Harlot, are *loud and ſtubborn*, *Prov.* 7. 11. Though their *feet* are *fettered* when their husbands bid them go, yet their *tongues* are not *tied*, but run faſt enough in *reviling* and *reproaching their Heads* that owe them.

The

The *disloyal Wife* is usually *loudest*, and nettles her husband out of his power; *She is loud and stubborn.*

3. In helping her family.

Thirdly, *In furthering the good of her Family and Husband.*

1. Of the *Family*; therefore she is fitly termed an *Housewife*; and the Apostle chargeth women to be *keepers at home.* And to the credit of *Sarah*, it is recorded, when the Angel asked *Abraham where she was*, he said, *Behold in the Tent*; not as *Dinah*, *gadding* in the *fields*; nor like *Thamar*, *gazing* in the *streets*, but at her dwelling, in her *Tent.* *Phidias* when he was to draw a woman, painted her sitting under a Snails shell, signifying that she should imitate the Snail which goeth not abroad without her house on her back: Whilst her husband is careful abroad, she must not be careless at home. The *Roman* husbands when they brought their wives first home, delivered the keyes of their houses to them, intimating that they must take the care of domestical affairs.

Tit. 2.5. Gen. 18.9. *Vxor quasi unxor; domum enim viri deducta, oleo postes inungebat.*

Hanc ob causam jubet Apostolus uxores esse φιλάνδρους καὶ οἰκούρους; & refert Plutarchus Egyptias mulieres ea cetis omnino usu non fuisse ut domi suæ discerent residere & domestica munia obire.

The Egyptians gave no shoes to their wives, but suffered them to go *barefoot*, that they might stay always *within doors.* The man after Gods own heart compares a *Wife* to a *Vine which groweth by the house side*, which doth both nourish and delight the inhabitants therein with its curious clusters of Grapes, *Psal.* 128. and the son tells us of an *Harlot*, that *her feet abide not in her house*, *Prov.* 7. 11. Nay the Apostle joyneth *chast women* and *keepers at home* together, *Tit.* 2.5. She that keepeth her house most, keepeth her chastity best; she that goeth often without cause or calling out of her own doors, may

may be eaſily drawn to ſtep into anothers houſe and bed.

Women ought to take care of their husbands affairs within doors, to ſee that her ſervants be imployed, her children and ſervants ſupplied with neceſſaries, and that nothing be either wanted or waſted. Some women are like a *gouty leg*, they love to lye ſoft, to be wrapt warm, to have much tendance, but in the mean time they ſit ſtill and do nothing. Some tell us the *Merchant* muſt ask his Factor whether he ſhall thrive or no. Moſt men may ask their wives whether they ſhall thrive or no. If ſhe be *laviſh*, though he be laborious, a great eſtate may quickly come to *little*.

The laſt Chapter of *Proverbs* is an excellent *looking-Glaſs* for women to dreſs themſelves by every morning. Where *Solomon*, or rather *Bathſheba*, inſpired by the holy Ghoſt, ſets her forth in all her Ornaments. In which we may obſerve firſt her *value*, and then her *vertues*.

Firſt, Her *Value*, v. 10. She is more worth then her weight in Gold. *Who can find a vertuous woman? for her price is far above rubies*; ſhe is like a precious jewel, rare and ſeldom ſeen, hard to come by; but being once got off, to be eſteemed at an high rate. A Good *wife* is ineſtimable *wealth*; he that hath thouſands in his Trunks, hath no treaſure comparable to her.

Secondly, Her *Vertues*.

1. Her *Prudence*. She knoweth *when*, and *what* to ſpeak; *She openeth her mouth with wiſdom, and the Law of grace is under her lips*, v. 26. her words have their weight, for her tongue is like choice ſilver.

2. Her

2. Her *Charity*. She is no *Churle*, but as she getteth much, so she giveth somewhat out of her earnings to others, *v.* 20. *She stretcheth her hands to the poor, yea, she stretcheth her hands to the needy*; As *Placilla* the wife of *Theodosia*, she may be called the *poor mans Friend*.

3. Her *Piety*, She is not of their number who are *well habited*, but *ill hearted*; but *strength and honour are her cloathing, and she shall rejoyce in time to come*. v. 25. Her great care is for gratious cloathing, such as will render her glorious in the eyes of God, and Angels, and all the Saints.

4. Her *Fidelity*, this is generally propounded *v.* 11. *The heart of her Husband doth safely trust in her*; he may commit his estate and houshold affairs into her hands with confidence; he may trust her to provide food, and work for her Children and Servants, and to prevent waste in both. Whether he be present or absent, its all one; for she is both prudent and provident, to take care that they neither *lack* nor *lavish*, *so that he shall have no need of spoil*. He shall not be compelled to supply his wants by force, or fraud, or any way of wickedness: The word *spoyl* is an allusion to *Souldiers*, who having subdued their enemies Countrie, and seised the treasures and choicest things of their Cities, send them home as *Spoiles* to their own families. Now he shall have no necessity of getting riches by robbery, or such indirect courses; for she will take care, and through Gods blessing on her industry, provide for him and his plentifully; or as some expound the Phrase, his family shall be as full of goods, as a Camp after the sacking of a City; her faithfulness

is

is amplified by *her care of her Houſhold.*

Two things ſhe is eſpecially mindful of.

Firſt, That all in it mind their *work.*

Secondly, That none in it have any *want.* Lazineſs and Lacking ſhe ſeeks to prevent; diligence and diet ſhe counteth her duty to take care of. It is not in her houſe as in many amongſt us, where the inhabitants live the life of Dogs in Idleneſs and Hunger; for ſhe will ſee

1. That all in it *work.* The *ruſt* of Idleneſs ſhall not eat them up for want of imployment: For 1. She will provide them *materials* to work with. The Mill ſhall not ſtand ſtill for lack of Corn, *v.* 13. *She ſeeketh Wool and Flax*, ſuch work as is moſt *proper* for her Maids, and moſt *profitable* for her houſe; If ſhe ſee it not at *home*, ſhe will ſeek it *abroad*, and take paines to fetch in a ſtock to imploy her ſelf and ſervants.

When ſhe hath provided work, 2. She her ſelf will ſet them a *pattern. She worketh willingly with her hands.* She goeth before them in *diligence*, as well as in *dignity.* She is no ſuch dainty Dame as to *loyter* her ſelf, whilſt others *labour*, but *ſhe layeth her hands to the Spindle, and her hands handle the Diſtaff*, v. 19. She counts it no blot or *blemiſh* to be ſeen at her *ſowing* or *ſpinning. Bathſheba* thought it would become even the wife of *Solomon.* And ſome tell us that the Wife of *Auguſtus Cæſar* did (not *play* at *Cards*, but) work in *Carding* and *Spinning*; Nay ſhe is early and late at work; *ſhe riſeth whilſt it is night*, before day, eſpecially in Winter, *v.* 15. *And her Candle goeth not out by night*, v 19. She ſits up as long as is convenient. And whilſt ſhe is at it,

it, she doth not play at work. *She girdeth her loynes with strength, and strengtheneth her arms*, v. 17. It was antiently the manner of the Jews to wear long and loose garments, which were no small impediments to them in their walking or working; therefore when they would do any thing with diligence, they did gird their cloaths about their bodies close; to describe her nimbleness and activeness, how she is not slow and slothful at it, she is set forth to gird her loyns with strength; so 1 *King.* 18. 46. And because the strength of one lyeth much in their Arms (Gods arm is put often for his strength, *Deut.* 5. 15.) therefore to shew that she worketh her work, as the Hebrew phrase is, its said *she strengtheneth her arm*; Nay as she provideth work, and giveth them a pattern; so she 3. seeth that in all their places be imployed; early in the morning *she giveth a Task to her Maidens*, v. 15. They shall not be tatlers and talebearers, and busie-bodies in other matters for want of work, for she will tell them what their task is

Further, as she appoints them their part, so she will take care that they perform it. *She looketh well to the ways of her houshold, and eateth not the bread of idleness*, v. 27. Though her hands are working, yet her eyes are watching to observe what is done or left undone in the family. The word used of the good wifes *looking*, is a Metaphor from a Watchman in a Watch-Tower, who seating himself in that place of advantage, for that purpose, looketh carefully on every side observing who cometh, who goeth, and giving notice to the City of all approaching enemies, that none may surprise them suddenly;

so

so must the Wife have her eye, upon the behaviour of all in her house.

2. That none in it *want*. Two things are ordinarily needful; she will take care that both be provided; *Food*, v. 14, 15. She is like the Merchants Ship, *she bringeth her food from far*, i. e. She is as careful to provide Meat as work for them. And as she will see that they do their duties, so she will fore-see that they shall no want *diet*; therefore she is compared to a *Merchants Ship*: Because she sendeth out one commodity and fetcheth in another, she exchangeth *flax* for *food*, and she and her servants eat of their own earnings; and also because what she hath not about her, she will fetch from abroad. *She riseth whilst it is yet night, and giveth meat to her household*, v. 15. When she hath layd in provision she doth not lay it up to moulder, but in the morning alloweth meat, as well as appointeth work to her Maidens. She doth neither pine nor pamper her Children and servants, but afford them what is sufficient and convenient for them.

So for *Raiment*. She gives them not onely warm diet for their *bellies*, but also warm cloaths for their *backs*. *She is not afraid of the snow, for all her house are cloathed with scarlet*, or, *double garments*, v. 21. If an hard winter come, she is not much troubled, for her self and her family are clad for all weathers before hand.

Secondly, Her faithfulness is amplified by her *carriage towards her Husband*, v. 12. She hath a care of all the rest in her House, that they want nothing fit for them; but she hath a special regard of her *Husband*. The *body* will not wrong or hurt (by its good-

will) either *legs* or *feet*, but tis exceeding tender of the *head*; *she will do him good and not evil, all the days of his life.* The Holy Spirit observeth, 1. Her *Tenderness*. And 2. The *term* of it, her Christian Carriage towards him, and her godly constancy in it. *Her Carriage*; *she will do him good*, by performing the several duties of her place, by honouring his person, submitting to his lawful pleasure, by furthering his outward wealth, and his bodily welfare; *And not evil*, she will neither impoverish his purse, nor blemish his credit, nor any way willingly grieve his Spirit. 2. Her continuance in it; Her goodness to him is not like a sunshiny morning, which is soon over-cast with a cloud, and so continueth lowring till night, but she doth him good, and not evil *all the days of his life*: In youth, in age, in prosperity, in adversity, she is constant in her love to him, and officious carriage towards him: In all changes and chances she cleaves to him, and clings about him, as *Ivy to a wall*, and will sooner cease to live then leave him.

In the *Bohemian* Persecution, the Mayor of *Litomeritia* condemned twenty four godly Citizens to death, amongst which number one was his Son in Law, for whose life his own Daughter fell at his feet and begged hard; but he harder then a Rock, bad her be content, telling her she should have a better Husband when he was dead. She replied, *you shall never more Espouse me to any*; and so beating her breast and tearing her hair she followed her Husband to the River, and when he was cast into the midst of the River bound, she leaped in and caught him about the middle, but being unable to draw him forth

forth, were both drowned together, and the next day were found embracing one another.

Reader, if thou art a Wife, Read often the *prudence, charity, piety, and fidelity* of this vertuous woman; Look often into this glass, which *Bathsheba* hath given thee, and labour to resemble this pattern set before thee, be a meet help both to thy household, and to thy husband.

Its the observation of *Ferus* on *Gen.* 2. 18. where its said, *I will make an help meet for him, Potuit simplicitur dicere Faciam ei fœminam, &c.* God might have said barely, *I will make him a Woman*, and no more, but God chooseth rather a Periphrasis to describe the womans duty, *I will make an help meet for him.* Further it is observable,

It is not said, *I will make an help for him*, for so beasts are *helps* to men, therefore called, *Jumenta à juvando)* but *I will make a fit or meet help* in the original, it is *as before him*, that is answering to him, *Gen.* 2. 18. The Wife to the Husband, must be as the Lock to the Key, answerable and sutable, or else of no use. *Rebeccah* provided such meat as *Isaac* loved; a Wife should observe her Husbands disposition, and carry her self accordingly. If he be sad and troubled, she must endeavour to satisfie and comfort him. When *Manoah* was greived, saying, We shall dye because we have seen God: His Wife cheared him; saying, God would never have told us such good news, if he had intended any evil to us, *Judges* 17. 22, 23.

Hebr. *Cenegdo* as one before him.

In sickness she ought to be specially careful of him, and kind to him. She that is an help at all times,

will be most helpful at such a time, when he cannot help himself. *Jobs* wife was as notorious for her unkindness, as infamous for her counsel to her Husband. *My breath is strange to my Wife, though I intreated her* (by a Motive that would have melted one as hard as a Marble,) *for the Childrens sake of my own body.* Job 19. 17. The Lady *Eleanor*, wife to Prince *Edward*, when her Husband was stabbed with a poisoned knife by a treacherous Assassine, and other means proved ineffectual, suckt out the poyson when he slept, and without hurt to her self saved his life. The Christian Wife of *Valdaura*, advised to forbear her Husbands company, because of his noysom and infectious diseases, did not onely refuse to leave him, but *delighted* in him, notwithstanding his loathsome body, and was to him *Friend, Physitian, Father, Mother, Wife, Nurse, any thing, every thing to do him good.* Nay the Dogs had so much pity as to lick the soars of *Lazarus*; but many Wives now adays are so far from sucking their husbands wounds, or licking their sores, that they like *Jobs Wife* cannot endure their breath. Nay when they should be pouring Oyl into their wounds, like her (*Jab.* 2 9.) they are piercing them deeper with their poysonous words. Other women by their proud ambitious spirits, instead of lengthening their Husbands lives, bring them to unnatural deaths: The Wives of the two *Seymors*, one *Protector*, and the other *High Admiral* of *England*, caused such a deadly difference between them, that it ended in the ruine of them both, which made the English Historian passionately to cry out, *O Wives, the most sweet poison, the most desired evil in the World——— Woman was given*

Camden in Middlesex. Speed Chronicle. p. 630.

Ludov. Vives. lib. 2. *De Christian. Famin.*

Speed Chroni. in life, Edw. 6 p. 1117. *Spencer.* 433. Sir *John Heywood* in the life of *Edw.* 6. p. 84.

ven to man for a comfort, not for a Counſellour, much-leſs a controuler. The Oratour ſaid of *Sicily*, *A man may ſeek Sicily in Sicily* it was ſo much impoveriſhed by the Government of *Verres*. Its as true of Wives; *A man may ſeek a Wife in a Wife*, many of them are ſo much degenerated from their duties, Their husbands have the *care* but not the *comfort* of a Wife. *Nazianzen* ſaith of his Mother, that ſhe was a Doctreſs to his Father, and a great help to him in matters of Piety; but many Wives, if they handle their husbands ſores, whither bodily or ſpiritual, do as ſome unfaithful Chirurgion (to get more money) make them ſoarer, or put them to more pain. As *Jobs* friends to him, they pretend to comfort their husbands, and to allay their heavineſs: But alas, they afflict them miſerably, and increaſe their mourning. Surely their Husbands may ſay to them what *Job* did to his friends, *Miſerable comforters are ye all*, Phyſitians of no value. Wicked *Jezabel* would comfort her husband in ſickneſs; Scoffing *Michal* would hazard her ſelf to ſave her husbands life; yet ſome that pretend to more affection and holineſs, are leſs helpful to their husbands perſons. *Cicer. in Ver.*

4. In *loving him above all others.* Every Wife muſt *eſteem highly* of her husband, and then her *affections* will follow her *judgement*; let him be to thee the moſt precious of all perſons: Some indeed tell us, If their Husbands had as good qualities, and as great abilities as ſuch and ſuch men, then they could love them; but I muſt tell ſuch women that not the good natures, or features of men, but the good pleaſure of God 4. In loving him above all.

Tene amorem, nam, ex eo pendent omnia officia quæ didicisti, & quæ non didicisti. August.

is to be the ground of their love. Besides these women can love their own crooked, lame, dull, undutiful children, before the strait, quick-witted and obedient Children of others, and why not their husbands! O tis excellent when the wife loves her husband as her self, and looks always upon his person and actions, through the spectacles of love. Its observable, that though nature will teach a woman to love her Husband; yet God doth also enjoyn it. *Tit.* 2. 4. *that they love their Husbands*; Partly because some women have *put off nature*, and are become wild, *without natural affection.* Partly because God would have the wives love to her husband to proceed not so much from an instinct of nature, as from *obedience to Scripture*; how exceedingly doth the Church, which is the womans example, love Christ! her *Expressions*, her *Actions* do abundantly speak her affection; she calls him her *Love*; *I charge you O ye Daughters of Jerusalem, that ye awake not my love till he please*; *Her beloved*; *Behold thou art fair my beloved, yea pleasant.* Sometimes her voice to him is, *O thou whom my soul loveth, tell me where thou feedest*, &c. Sometimes her voice to others, *I charge you O ye Daughters of* Jerusalem, *if ye find my beloved, tell ye him that I am sick of love.* Her desires are like a Lover, *Kiss me with the kisses of thy mouth*; *He shall lie all night betwixt my breasts.* And so are her delights, *I sat under his shadow with great delight, and his fruit was sweet unto my taste*: Friend, Go thou and do likewise. Let thy love to him be a superlative love: Forget thy own people, and thy Fathers House out of affection to thy husband. Say of him, *He is altogether*

gether lovely, Cant. 5. *ult.* *Pſa* 45. 10. Whatſoever pair of lips would be Satans pair of bellows to blow up coals betwixt thee and thy husband, by ſtretching any of his words upon the tenters, or making a falſe comment upon the text of any of his works, let them be odious to thee; O loath ſuch a ſtinking breath.

If the Wife do but love her Husband, her yoke will not be ſo greivous to her. As love to God doth exceedingly ſweeten his ſervice, and makes it not onely more acceptable to him, but alſo more more delightful to us, hence that of the Apoſtle, *This is the love of God, that we keep his Commandements, and his commandements are not greivous*, 1 Joh. 5. 3. So love to a husband will abundantly ſweeten her ſubjection to him, though the load ſeem to be heavy (when a Wife meets with a croſs peice eſpecially) yet love will draw it lightly away A Country Gentleman in the late troubles, complained much of quartering a Souldier for two or three nights; the ſame perſon quartered twenty Revelling Gallants a whole moneth and thought it no burden. Love to thoſe latter, made all trouble and coſt little. Some Wives murmur much at their yoke of ſubjection; but truely they have more cauſe to complain of their want of affection; for love would make their yoke eaſie; women that love their Gardens, will be early in them, work hard all day to make things handſom. Women that love their children, count it a play, a pleaſure to tend them, which others would judge no ſmall puniſhment. So women that love their husbands, would count their moderate commands, and whatſoever they did for them, both eaſie and delightful.

Some tell us of the *Palm* that separated from her *male*, she withers and languisheth, insomuch that one would take it for a *dry tree*; but as soon as she can embrace with her boughs him whom she seems to love, her branches take a vigour, which visibly makes them grow young again. The comfort of a womans life is much bound up in her love to her husband.

One special help whereby a woman may get her heart united to her husband in love, is when she is first married to avoid carefully all occasions of difference. Its very great wisdom at first, especially for a woman to use all means to indear her Husband to her self, and her self to her husband. When two boards are first glewed together, a small matter will loosen them, but if then lookt carefully to, when they are once well fastened (the glew being hardened) twill be hard to part them.

5. In endeavouring his spiritual welfare.

5. In Endeavouring *his spiritual welfare.* A woman hath a treble advantage upon her Husband, to draw him either to good or evil.

1. In regard of *opportunities*; she is much with him, *night* and *day*, at *bed and board.*

2. In regard of *liberty*, she hath freedom of speaking to him, and improving these opportunities, Servants and children may be with him sometimes, but their distance denieth them that priviledge which her nearness and relation giveth her.

3. In regard of *prevalency.* The desires and petitions of a *wife* are very *taking*, because of a husbands affection to her; As we see in *Hester*, who obtained such favour in the sight of her Husband *Ahashuerus*, though an Heathen, that he promiseth to grant her

desire

deſire, though it were to the half of his Provinces. *Deſpina*, the wife of *Bajazet*, the fourth King of the *Turks* could perſwade her huſband to drink wine, though it were prohibited by Mahomet their great Prophet. One of the vileſt *Arrian* Emperors caught the infection from her that lay in his boſom. The Devil knew this, and therefore at firſt made uſe of *Eve*, to undo *Adam* and all his poſterity, and afterwards made a *Ladder* of *Jobs* wife, whereby he hoped to have *ſcaled* the *Tower* of *Jobs* ſoul, though without ſucceſs. *Turk. Hiſt. fol.* 207.

Friend, be careful that Satan do not with thy hand give many a wound to thy head, thy husband. I muſt tell thee he will endeavour not a little to perſwade thee to preſent that Apple of temptation to thy husband, which hath death at its core, hoping that it comming out of thy fair hands, will be the more deſirable and acceptable to him. The voice of this uncircumciſed Philiſtine is like theirs to *Delilah* concerning *Sampſon*, *Entice him, that I may prevail againſt him, to bind him and afflict him, Judg* 16. 5. O how ſad will it be to thy ſoul another day, if thy husband by lying ſo near thee, ſhould catch that ſickneſs of thee at this day, which kills him eternally! Surely thou art an ungrateful Wife, if thou improveſt the Cords of his love to draw him to ſin, and thereby to hale him to hell.

Reader, If thou art a Wife, improve this priviledge, for the furtherance of thy Huſband in piety; It may be he refuſeth to pray with thee, or to inſtruct thee; truly thou haſt the more need to pray for him and to inſtruct him. When the wife of *Manoah* had heard good news from heaven, ſhe preſently

ly acquainted her Husband with it, *Judges* 13. 6. Possibly thou hast heard and embraced the glad tidings of salvation, and hast a carnal husband lying in thy bed and bosome, who neither knoweth nor heedeth them; O make it thy first task to tell him of them. Think as the Lepers, *This day is a day of good tidings, and I hold my peace; if I be silent any longer, evill will befall me; I will therefore now go and tell my husband. Whilst I am feasting and supping with Christ, shall I suffer one whom I love so dearly, through my carelesness to famish? Alas he is entangled in the world, as Israel in the wilderness, the world hath shut him in; he mindeth nothing but his shop, or his sports, his stock and his pleasure; he little considereth what will become of his precious soul for ever: I will arise and go to him (first begging Gods blessing) and meekly and mildly tell him of Christs grievous passion for sin, of his glorious purchase for penitent sinners, and what pity it is that such dunghil vanities should be so eagerly pursued, whilst such matchless mercies are ungratefully slighted; I will intreat him humbly, perswade him affectionately, beseech him earnestly; I will woo as for my life; and O that I might win him to the Lord of life!* Friend, do not defer this, thou canst not foretel the event of it. *For what knowest thou O wife, whether thou shalt save thy Husband!* 1 Cor. 7. 16. The *marriage* of some hath been their *making* for ever. O what a rich portion dost thou bring to thy Husband, if thou helpest him to the Lord of Heaven and Earth for his inheritance! A prndent woman preserved the City of *Abel* from destruction; and truly a pious Wife may prevent her husbands eternal perdition, 2 *Sam.* 20. 6.

The

The *Head* may derive life from the *Heart*; the husband, life eternal, from his heart, his wife. As the woman of *Tekoah* was instrumental to bring back *Absolom* from his banishment; so mayst thou by thy earnest prayers to God, and serious submissive perswasions to thy husband be instrumental to bring him from his spiritual captivity, and to bring him into favour at the Celestial Court. Surely such a kindness would give thy husband just cause in all companies (as *Alphonsus* King of *Aragon* did) to commend thee.

Some women (as the Quakers) think if their husbands do not fear God, they may forsake them; but the Apostle is clear, that though thy husband were an Idolater, and was willing to live with his wife, she must not leave him. When St. *John* had baptized *Chrysippa*, the Governours wife of *Pathmos*, she would presently thereupon forsake her husband, whereupon the Apostle told her, *That he had a commission to joyn her to Christ, but no warrant to part her from her Husband.* The more wicked a husband is, the more he needeth a pious, prudent Wife.

Prochorus in vit. S. Joh. c. 21

It may be thy husband hath his face towards *Zion*, but by reason of his weak eyes (his ignorance) doth not walk thitherward steadily but stumblingly. Now if God hath indued thee with more knowledge, thy work must be as *Priscilla* did *Apollos*, *To instruct him more fully in the things pertaining to the Kingdom of God*: For though women may not teach authoritatively, as persons that do it by office and power, 1 *Tim.* 2. 11, 12. *Let the woman learn in silence, with all subjection; For I suffer not a woman to teach, nor to usurp authority over the man* (the Pepuzi-

Acts 18. 24.

an

Fœminæ sumant de simplicitate candorem, de pudicitia rubo rem, inserant in aures margaritas verbi. Tertul. de Cult. Fem.

an, heresie of womens teaching, and the Popish heresie of Midwives baptising in case of necessity, will not prove it lawful) yet women may teach privately in their places, they may instruct their ignorant husbands, they must teach their children and servants; therefore the same Apostle commandeth women to be *teachers of good things*, *Tit.* 2.3. They must keep silence in the Churches, 1 *Cor.* 14. 34, and they must speak religiously in their families, and amongst their neighbors. Women should be seen and not heard *publickly*, but seen by their pious works, and heard by their gracious words *privately*. Their lips should talk of Gods Law, and their lives should be shining lamps. *Paul* speaks of women which *laboured with him in the Gospel*, *Phil.* 4.3. If thou canst (now the foundation is laid) labour with thy husband in the Gospel, and help to build him up, twill add much both to thy comfort here, and account hereafter.

A Good Wish about the Duties of a Wife wherein the former particulars are epitomized.

The Introduction to a Wives Duty.

THe Eternal and living God, who in the making of the World was pleased out of his curious and manifold wisdom to delight in order (appointing all his creatures their several places, some to be inferiour, others superiour, and therein to continue and obey his pleasure) having created me of the weakest sex, a woman, *and called me to the Relation of a* Wife; *in both which respects I am bound to subjection by his* Word: *I wish that I may never by endeavouring to start from that station in which he hath set me, question his prudence, or quar-*

quarrel at his providence, and pervert his end and honour in the Creation; but may adorn his Gospel by adorning my self (not with broidered hair, or jewels, or gold, or costly apparel, but) as becometh a woman professing godliness, with shame-facedness and sobriety, in the hidden man of the heart, with that which is incorruptible, even the ornament of a meek and a quiet spirit, which in the sight of God is of great price. 1 *Tim.* 2. 9. 10. 1 *Pet.* 3. 4, 5. *Lord, let thy heart like the Heard of* Lydia *be so opened to thy word, my hands like the hands of* Dorcas *be so full of good works, and my whole behaviour in this relation be so conformable to Scripture, that at last I may* be presented a chast virgin to my Lord Jesus Christ.

Motives. 1 The cares of a married estate.

I wish that the crosses *incident to this condition, may make me the more careful to please him in my carriage, who is the God of all consolation. Godliness onely is the* salt *that can heal these bitter waters, which all in this estate must drink. I can never walk chearfully, in this thorny stony way, unless my* feet be shod with the preparation of the Gospel of peace. *How many are the miseries which I must undergo? I conceive* sorrow, *when I conceive a Son, carry my* self *up and down in my womb; How am I terrified to think of my approaching travail? The very thoughts of those sharp throws, threaten before hand to overthrow me. If I continue to my appointed hour, in what danger am I of unloading my babe and my life together? When I have passed these pikes, and through many pangs and much pain have brought my child forth, what frights and fears shall I suffer in bringing him up? Possibly children prove* undutiful, servants unfaithful; *nay, and*

and my very Husband which should be my greatest comfort, becomes my greatest cross, What personal, domestical, civil, natural maladies must I meet with? and how can I encounter them unless godliness be my strength and cordial; In these and the like cases whether shall I go, if not to my God? And will he know me if I be a stranger, a worker of iniquity! *I had need to know and to be known to that house well, in which alone I can expect harbour in stormy weather; Lord, enable me to walk so* purely, *that though in the world I meet with trouble, yet in thee I may have peace, and even rejoyce in tribulation, whilst I may ease my heart by emptying it into thine ears, and support it in all hardships with the lively hope of Heaven; for I know assuredly that I can never sink so low in these waters, as to be past the help of thy gracious and Almighty hand.*

2 The Marriage Covenant

I wish that I may not like a Whorish woman forsake the guide of my youth, and forget the Covenant of my God; *should my heart like a* deceitful bow

Psa. 78. 57.

turn aside as the Israelites, and cause the Arrows of my sacred promises to flye at random and miss the mark I seem to engage at, how certainly would they fall down on my head to my ruine? O tis ill jesting with such edged tools. I have read that the Jews when they took a solemn Covenant, did cut a beast in twain, and passed between the parts thereof, signifying by that ceremony, that they wished, and were worthy to be so served, and severed, if they brake their Covenant;

Jer. 34. 18.

Nehem. 10. 29

they entered into an Oath, and a curse *at the same time; and can I think to lose the bands of my* Oath, *and not find and feel the blow of the* curse! *Hath not my God told me that if I break my Covenant,* He will

not

not ſpare me, (*but have his full ſtroke at me with his almighty arm*) and the anger of the Lord and his jealouſie (*infinitely worſe then the hotteſt fire*) ſhall ſmoke againſt me, and all the curſes (*heavier then Mountains of lead*) written in his book ſhall lye upon me, and the Lord ſhall blot out my name from under heaven (*cauſe my very remembrance to rot as an unſavoury carcaſs*) And the Lord will ſeparate me unto evil (*as a beaſt is ſeperated from the ſlaughter, and a Malefactor ſet apart for a Gibbet*) according to all the curſes of the Covenant, (*not a bleſſing ſhall fall on me, not a judgement ſhall fall beſide me*) that are written in the book of the Law. *O my ſoul! what fearful fire and fury, what dreadful death and damnation is here threatened by the God of truth againſt thee, if thou break his Oath? Lord unite my heart to fear thy name, and let the dread of thy Majeſty be as a* Bridle *to prevent my wandrings from thy Covenant, and to preſerve me in the way of thy Commandements.* Deut. 29. 20, 21

I wiſh that this fear of my God may be evidenced to my ſelf and others by my fear of my Husband, and that as the Moon (*though in the* Suns *abſence, ſhe ruleth in the Heavens, outſhining all thoſe gliſtering* ſtars, *yet*) *puts on her vail when once the Sun appeareth, and is contented to let her glory ſtoop to his; that whatſoever power I have in my family over children and ſervants, yet I may ever acknowledge and vail to my Husbands authority and place. What deſtruction and confuſion would it breed in the* body politique, *if all ſubordinate Officers ſhould ſtrive to be ſupreme? What an unſeemely and uncomely ſight, would it be in the* body natural, *if the* ſhoulders *ſhould ſtand as high as the*

The Duties of a wife.
1 To reverence her husband.

the Head? *My God hath order in his upper* Heavens, *and shall he when he pleaseth to come and give me a visit, find none in his lower* House? *O let me so count this* relation-grace *of subjection, my chiefest* relation-glory; *that whilst others are pleasing and priding themselves, that they can master their masters, trample their* heads *under their* feet, *and are climbed so high above their places, that they endanger the breaking* their necks, *the loss of their souls, I may reverence my husband, be cloathed with humility, and be contented with that condition to which my God hath called me. Lord, enable me so to behold thy power in my Husbands person, that I may submit to it in such a gracious manner, that he may be either confirmed in thy truth, or converted to thy faith,* 1 Pet. 3. 2. *whilst* he beholdeth my chast conversation, coupled with fear.

2 To love her Husband.

I wish that I may not onely awe *him as my* head, *but also* love *him as my heart, that my fear of his authority may not in the least abate my* affection *to his person; but that my heart, though closed to others may be enlarged to embrace him, and I may never give him cause to complain of me to me, as* Delilah *to* Sampson, How canst thou say thou lovest me, when thy heart is not with me; *If I love not mine enemy, I cannot be saved, what then will be my portion if I love not mine Husband? When* Publicans *and* Sinners *love their friends, though nothing related, shall not I, by profession a Christian love my greatest earthly* Friend, *and* nearest Relation? *O let me never be remisse in my love, muchless like a distracted person,* hate my own flesh.

My God commandeth me to love him, by his precept. *Shall not his word be a sufficient warrant? Dare I disobey that order, which hath the King of Kings Hand and*

Seal

Seal to it? If I reſiſt *his law, I proclaim my ſelf a* Rebel. *My God calleth me to it by his* providence, *I am one with him by divine ordination, and ſhall I not be one with him in affection? I have choſen my love, and ſhall I not love my choice? I am joyned with him in all eſtates, whether of proſperity or adverſity, and ſhall I that am partner with him in every condition, be parted from him in affection? if I deny my love, I quarrel with the Lord. My God commendeth it to me by a lively* pattern, How dearly doth the Church love Jeſus Chriſt! He is her well beloved, the faireſt of ten thouſands, yea altogether lovely *in her eye.* She hateth all relations, and *trampleth on all poſſeſſions in compariſon of him.* What a glorious *dunghil, and guilded gliſtering nothing is this whole World to her in competition with him? And ſhall I be ſick of my Husband, when ſhe was ſo ſick* of love *to hers! Lord let me never be ſo unlike the Church my mother; let me not ſo far degenerate from a Chriſtian, yea from an Heathen, as to deny my hotteſt love to my husband, but give me to forget my own people, my Fathers houſe, and my own ſelf out of love to my ſecond ſelf.*

3 To obey her Husband.

I wiſh that I may manifeſt my love *by my chearful* obedience, *that* as the Church is ſubject to Chriſt, ſo I may be ſubject to my own husband in all things. *I diſobey the Lord, if I obey not my husband in all things that are lawful; The law of* Nature *teacheth me this leſſon; the* Body *is ruled by the* Head: *The law of* Nations *alſo; thoſe that receive protection from others, yeild ſubjection to them. O that no pretence whatſoever which Satan or my ſtubborn heart may ſuggeſt,*

may ever be my cloak for disobedience. How clearly will my nakedness appear under all the fig-leaves which I can sow together to cover it! If he hath not wisdom enough to govern well, why did I voluntarily take him for my guide? If he hath, why do I refuse his government? However it be, now I am bound (with a knot tied by my own hands) I must obey in the Lord; whilst I murmur, I do but quarrel at my Maker. If he fayl in his love and duty to me, its my suffering; if I fail in my obedience and duty to him, its my sin; the former is a bitter potion, *but the latter mingled with it, turneth it into rank* poison.

O let me never as some Wives, who by rendering evil *for* evil, *and* reviling *for* reviling, *turn their houses into a* Bedlam, *or a* Bochim, a place of weeping. *I could wish that he would injoyn me nothing but what is becoming so near a relation, that according to Gods precept, he would always be more ready to shew the goodness of his nature, then the greatness of his power, and encourage my obedience to him by his tenderness of me: but whatsoever his person, or his conversation be to meward, Lord, next to the pleasing thy self, let me make it my business to please him, and imploy that time which others do in grumbling at thee for their painful servitude, in groaning for the cause thereof, my great Grand-Mothers* sin.

4 To be helpful to his Family.

I Wish that I may, approve my self what my God did appoint me for, a meet help to him *in every thing, and an hinderance to him in nothing, that I may in reference to my family, not be as the Wife of* Lamech, Zillah, the shadow of a Wife, *as if he Married me*

me onely for his pleasure, and with no regard to his profit, but that I may write every day in my diligence and watchfulness about my domestical concernments, after that excellent copy, *which a Queen thought becoming one that did wear a crown. I desire to this end, that I may observe the command of my God, to be a* Keeper at home, *that whilst others like* Dinah *are* gadders abroad, *till they defile themselves, and are frequenters of* Plays, *or* Taverns, *I may like* Sarah *keep* close to my Tent, *and therein look so well to the ways of my houshold, that nothing be* wanted *through my penuriousness, or* wasted *through my prodigality. Lord, since thy care is to preserve me, let my care be to please thee; and suffer me not to be distrustful of thy providence, or neglectful of those persons whom thou hast committed to my charge.* Prov. 31.

I wish that of all in my house, I may ever have an affectionate and tender respect for my head, that whilst others are Zipporahs, Mourning; *and* Marah, bitter *to their Husbands, I may be* Naomi, pleasant *and* delightful *to him; my God intended me for a* Cordial, *and if I ever by my fierce language, or frowning carriage, prove a* Corrosive, *how directly do I thwart the end of my Maker and making? If it be my duty as a* Christian, *in relation to all the* members *of Christ*, to put away all bitterness, and wrath, and anger, and clamour, and evil speaking; and to be kind and tender-hearted, *surely its much more my duty as a Wife, in relation to my head.* To his person. To his body. Eph. 4. 31, 32.

Lord, help me like Lidia to be courteous to thy Disciples, *and as Phebe* to be a Servant to all thy

Servants, *but in a special manner to be serviceable to him in sickness, and health, in all conditions and occasions, whom thou hast appointed to be my Master.*

To his soul. *I Wish that I may be a* Mary *for* piety, *as well as a* Martha *for* industry; *that I may not be so carking and caring about* many things, *as to neglect the* one thing necessary; *but in all my dealings about this world, I may demean my self, (not as a servant to it, but) as a Mistris and Commander of it, and as one that hath her hope and happiness in a better World. Let me never be as* Michal, *to* mock *at my Husband for holiness, nor as* Jezabel *or* Jobs *Wife, to* stir up *my Husband to wickedness; but seek with the Cords of love to draw him to the Lord of glory. O! that holiness might ever have such precedency in my heart and life, that my carriage towards my children and Servants may savour of Christianity, and my love especially towards my Husband may be abundantly operative night and day in perswading and encouraging him to mind Heaven? O God, with what heavyness do I think at this day of my carnal unbeleiving Husband, and O with what horror do I forethink of that day, when I am like to be half in* Heaven, *and half in* Hell! *O be thou pleased, who hast promised to* poure out thy Spirit upon all flesh, *even upon thine* Handmaides and Servants; *that thy Sons and thy Daughters shall Propheſie; to pardon all my failings in this relation; pour the* Oyl *of* Grace *into thy* weaker Vessel, *that I may like* Elizabeth, *be* full of the Holy Ghost, *like* Mary Magdalen, *love thee fervently, like* Eunice, *instruct my Children in thy fear, and as* Priscilla, *be able to commend to my Husband*

band, the ſweetneſs of thy favour, that whilſt men propheſie *converting and confirming others by* publique Ordination, *I may preach effectually to the conſciences of others, and of my Husband, eſpecially by my* pious converſation. *Lord, as a woman was through Satans ſubtlety, firſt in the* tranſgreſſion, *ſo was a woman through thy rich mercy, firſt in the* reſurrection *of the Lord Jeſus Chriſt. Suffer me I beſeech thee in no caſe, like the firſt woman, to be a meſſenger of* damnation *to my Husband, but make me like that famous penitent, a meſſenger of* ſalvation.

The Concluſion.

Lord, I have heard that the true Moſes *is pleaſed to Marry with a* Black-a-more; *the bleſſed* Meſſias, *with* ſinful *mortals; I confeſs I cannot but ſtand amazed at the low ſtoop of thy ſacred Majeſty, in matching with ſo mean, and ſo baſe, and ſtained a Family. Hadſt thou married with thoſe ſpotleſs* virgins, *Angels (the ancienteſt and honourableſt houſe of thy creatures) thou hadſt matched* (much more like, *yet*) *infinitely* below *thy ſelf; but what admiration and aſtoniſhment can anſwer thy boundleſs condiſcention, that thou ſhouldſt take* polluted duſt and aſhes *into thy bed and boſome; that thou ſhouldſt ſtrike a conjugal Covenant with one whoſe* perſon *is* uglineſs and deformity, *whoſe* parentage *is baſe and beggerly, and whoſe* portion *is nothing but diſeaſes and miſery; but ſince it is ſo,* Holy Father, becauſe it ſeems good in thy ſight, *Suffer thine handmaid, though it be not proper to her* ſex, *rather to Woo thy dear Son, then to wiſh ſo Rich, and Noble, and Gainful a Match; yet Alas, why do I talk thus? He hath* prevented *me with his kindneſs*

many years ago? how importunately hath he courted me? What large costly tokens hath he often presented me with, to perswade my unbeleiving heart, that his offer of marriage is in earnest! O help me rather to accept him heartily for my Lord, and Husband, and bidding adieu to all other Lovers, to cleave to him onely; that all my wants and weaknesses, sins and sorrows may be his, and all his Robes, and Riches, and Mercies, and Merits, and Life, and Death may be mine. O do thou so adorn me with grace, as a bride is tyred with her *Jewels, that I may be fitly arrayed for so beautiful a Bridegroom. Let me love, honour, please, and obey him above all, before all, and more then all; and my Husband here below, next to him, for his sake. Cause me as a pure* Virgin, *to keep my* garments clean, *whilst I walk in a dirty defiling World, and as a wise* Virgin, *to ensure* Oyl in my Vessel *against the coming of my Lord; that when Death shall give me a Bill* of Divorce *from my deerest Husband below, I may approach nearer, and enjoy fuller my dearer Husband above, when I shall be above all frights and fears, least those (my Saviour and my Soul)* whom my God hath joyned together, *a deceitful heart, or ensnaring World, or tempting Devil,* should part asunder; *where my Rags of misery shall be changed into Robes of Glory, my nakedness covered with perfect righteousness, that my Beloved may bespeak me (in the fullest sense)* Thou hast ravished my Heart, my Sister, my Spouse; Behold thou art fair my Love, behold thou art all fair, there is no spot in thee; and *whereas* a Bridegroom rejoyceth over a Bride, so shall my God rejoyce over me, *and I in him, for ever and ever,* Amen.

CHAP.

CHAP. VI.

How Christians may exercise themselves to Godliness, in the Relation of Masters, with a Good Wish about the Duty of a Master.

THE third and last Relation in a Family, is that of *Master and Servants*; the other two Relations had a being in mans Estate of *Innocency*, this was brought in by mans *Apostacy*; *Civil subjection* to man, came in by our sinful *defection* from God. We lost our *liberty* by casting off Gods *service*. The word *Servant* is thought to be derived *à Servando*, because those who were taken in battel, and might have been slain, were *saved*, 2 King. 5. 2. As servitude came in with a curse (the first time the word *Servant* sounded in the World, was when *Noah* cursed his Son *Cham*, Gen. 9. 25.) so Soverainty is promised as a blessing, *Gen.* 27. 29. *and* 25. 23.

Chrysost. Hom 29. in Genes.

Servum hominem homini aut iniquitas aut adversita ferit. Aug. Quest. sup. Genes. l. 1. 15.

There are usually reckoned three causes or rather occasions of Service.

Basil. de Spirit. Cap. 20.

1. *Victory*, when men are conquered in War; the Victor often spared their *lives*, but took away their *liberty*.

2. *Necessity*, when men are sold for debt. It was usual for the debtour to become servant to the Creditour amongst the Romans by the Law of the twelve

Gel. l. 20. c. 1.

Cæsar 6. de bell. Gal.

twelve Tables. The *French* were wont also to sell themselves to noble men for debt. And the Jews were not ignorant of this Practice (*Lev.* 25. 39. *Exod.* 21. 7. 2 *King.* 4. 1.) though their usage by their brethren was much differing from the usage of strangers.

3. *Utility*, when one committeth himself or is committed to the government of another, for his education.

Among the Jews there were two sorts of Servants. Some that were of *other nations*; their servitude was *perpetual* and *Hereditary* both of themselves and their children.

Others that were of their *own Nation*, which were to serve but six years, and in the seventh to go out free, *Exod.* 21. 2. Some reckon among them four sorts of Servants.

First, The highest in that degree, as *Abrahams* Steward, such were said to *stand before their Masters*, 1 King. 10. 8.

Secondly, Such as waited on their Masters *person immediately*, these are said to poure out water upon their Masters hands, 2 *King.* 3. 11.

Thirdly, Such as were imployed in inferiour offices, as in dressing of Meat, or reaping Harvest, 1 *Sam* 8. 13. These were called *Labourers.*

Fourthly, Such as did their lowest and basest work, and these were said to sit behind the Mill, because they thrust the Mill before them as they wrought, and this was one of the basest works, about which such were occupied, *Exod.* 11. 2. *Isaiah* 47. 2.

Amongst

Amongſt the *Romans* there were two ſorts of Servants.

1. Such as were taken in *War*; over theſe the Maſter had an abſolute power to diſpoſe of them as he pleaſed, theſe were ſlaves for life; All they got was their Maſters; they might ſell them, or kill them, and were never queſtioned for it. *Titus Sempronius, would ſell his aged and weak Servants as Cattel, and ſo* Cato Pollio *commanded one of his Servants to be thrown into his fiſh-ponds*, for breaking a glaſs, which he valued highly, though he had ſtore of them; which in humanity, when *Auguſtus Cæſar* underſtood, he entered the place where the Glaſſes were, and broke them all, to prevent the like cruelty for the future. *Macrob.* l. 1. c. 6

2. Such as were Servants by *Compact*; over theſe the Maſter had onely a conditional power. He had right, not to the perſons, but onely to the actions of theſe, to their work.

Reader, if God hath called thee to the Relation of a *Maſter*, remember that thou art his *Servant*, and carry thy ſelf accordingly; give to thy Servant, *that which is* τὸ δίκαιον καὶ τὴν ἰσότητα, *juſt and equal*, Col. 4. 1. Do not uſe him as a ſlave, but as thy fellow-ſervant, of the ſame Lord. God teacheth us both by his pattern and precept to mix our authority with clemency, for he hates tyranny. Though he hath Soveraign, and illimited, and abſolute Dominion over all the World, and might pluck up, and pull down, ſlay and deſtroy without pity, and none could ſay to him, *What doſt thou?* yet his mercy is over all his works; Judgement is his *ſtrange work*, Iſa. 28. 21. And as he hath committed

ted to some persons dominion over others, so hath he commanded them to exercise it with moderation; A King is his Deputy on earth; but if a Prince would fix upon a sure foundation, he tells him his laws must not be written (as *Draco's* were) in *blood*; *Mercy and truth preserve the King, his throne is established by mercy, Prov.* 20. 28. A Father hath authority over his Child, but mark what a caution God gives him, not to abuse it, *Fathers, provoke not your children to wrath.* The Husband is the Head of the Wife, but observe what care he takes, least any should be so unnatural and cruel to their own bodies, *Husbands, love your wives, and be not bitter against them.* So also, because the Master hath much power over his Servant; God limits his Commission, and appoints that it be tempered with mercy; Masters, *Do the same things to your Servants, and forbear threatening.* Still God manifesteth this to be his pleasure, that the *Sword* of *Power*, be furbished with the *Oyl* of *Pity*; yet herein there must be care, that a Masters carriage do not expose him to contempt from his Servants. As Masters must not be fierce, so neither familiar with their servants. *Cato* was in both the extreams; one while he would eat, and drink, and work naked with them, and when he had worn them out with work, sell them like horses in a market. So the *Romans* in general, at their feast called *Saturnalia*, did wait on their Servants, the Servants sat at the Table, and the Masters served them; yet possibly before the year was expired, would kill them as Dogs.

Plut. in vit.

Athen. lib. 14. cap. 17.

But servants are most apt to be slighted; Its too usual an expression by way of reproach, *He is but a Servant,*

Servant, or she is is but a *waiting-Maid* (Tis free grace, that thou art not a servant. I pray thee, who made thee to differ?) The Son of God himself, when he took upon him the *form of a Servant, was of no reputation, He was despised and rejected of men*, *Phil.* 2. 7. Isa. 53. 3.

I shall lay down two or three motives to quicken thee to thy duty in this Relation, and then shew thee wherein it consisteth.

Motives to stir up Masters to be faithful.

1 Motive, Servants and Masters are of the same mould.

First, Consider they are made of the *same earth with thee*; when thy proud heart esteems them vile and base, think with thy self, that they have the same pedigree and parentage with thy self. *The poor and the rich meet together, and the Lord is the Maker of them both*, *Prov.* 22. 2. There is no such vast difference betwixt thy self and thy servant, as thy haughty spirit would suggest. Thou and he meet together in the same common *Mother*, the *earth*, and in the same common *Father*, in *Heaven*; *Master* and *Servant* are made of the same mould, and have the same maker: Nay a poor Servant is so little thy inferiour, that he is called thy own flesh, *Isa.* 58. 7. Though there be a *civil* difference, there is no natural difference; for he is the same flesh, thy *own* flesh.

Fortuna distinxit dominos à servis, natura utrisque communis & eadem. Philo. de Spec. Leg.

Therefore it is said, *He that despiseth the poor, reproacheth his Maker*, *Prov.* 17. 5 He despiseth the maker of his *Person*, and the maker of his *portion*. He reproacheth God for his work of *Creation*, for making such a man or such a maid; and he reproacheth God for his work of providence, for making such a one *poor*, and such a one a *Servant* and an inferiour. For our civil conditions as much as our natural

Vis tu cogitare istum quem servum tuum vocas, ex isdem seminibus ortum, eodem frui cælo, æque spirare, æque vivere, æque mori. Senec. Epist. 47.

natural constitutions are from God. As he maketh *Cedars and Shrubs*, *Mountains and Vallies*, so also *Masters* and *Servants*, *bond* and *free*. This Argument kept *Job* within the bounds of his duty; He durst not, though a Master, Nay, though a Magistrate (and so in no fear of punishment from man) abuse his servant upon this account; *Did not he that made me in the womb, make him? and did not one fashion us in the Womb?* Job 31. 14, 15. i. e. Should I in passion flie in his face, or through Pride trample him under my feet, who is a Child of the same Father with my self?

2 Motive, Masters and Servants equal in spirituals.

Secondly, Consider, as they are made of the same earth, so they are *Heirs of the same Heaven with thee*. If there be a civil distinction, yet there is no spiritual distinction. In Christ there is neither *bond nor free*. Col. 3. 11. He payed the same *price*, and bought the same *Purchase* for both. We read under the Law, that all the *Israelites* both poor and rich, gave the same ransome for their souls, (*Exod.* 13. 15.) Signifying, that the same precious blood of the Son of God, was to be shed for the Redemption of all sorts of Persons. And its recorded in the Gospel, that God *hath chosen the poor of the World, rich in faith, and heirs of a Kingdom*, James 2. 5. I may say the same of *Masters* and *Servants*, as the Apostle speaks of Jews and Gentiles, *God hath given them* (servants) *the holy Ghost as well as us* (masters) *and hath put no difference betwixt us and them, purifying their hearts by faith*, Acts 15. 8, 9. Thy *servant* if born again, is Gods *Son*; and if a Son then an Heir, an *Heir* of *God*, a *joynt Heir with Christ*; take heed therefore that

that thou doſt not abuſe Gods Child; Great heirs, are tenderly uſed. It called for great lamentation, when *the precious ſons of* Zion, *comparable to fine gold, were eſteemed as earthen Pitchers*, Lam. 4. 2. And will it not be ſad for thee to trample one of Gods *Jewels* as *dirt* under thy feet! O how wilt thou be aſhamed of it at the laſt day!

At preſent thy ſervants may be *before thee in grace*; how clearly doth thy experience teach thee, that the poor *receive*, when the rich *reject the Goſpel!* Mat. 11. 5. &c. The *Lamb* is offered in ſacrifice, and acceptable to God, when the *Lion* as an unclean creature is caſt by. How many a Maſter like *Potiphar* is an *enemy*, a *Foe*, when the ſervant like *Joſeph* is a great *Friend* and *Favourite* in the heavenly Court! Gods Church are called the *Congregation of his poor*, Pſa. 74. 19. And to deſpiſe the poor, is counted by God, and called *a deſpiſing the Church*, 1 Cor. 11. 20. Thy Servant may be poor *in ſpirit*, when thou art poor in *ſpirituals*: He may be *rich in grace*, in *good works*, (which is infinitely the better) when thou art poſſibly onely *rich in gold*, and outward goods. Thou eſteemeſt him at a poor rate, and not worth a *penny*, but be it known to thee, O man, that he is (if holy) worth *thouſands*, and *millions*. Thy Servant like *Levi*, though he hath no part in the earthly *Canaan* may have the boundleſs God for his portion. What wiſe man would eſteem an *Horſe* by the gaudineſs of its *trappings, and furniture*, or a *Knife* by its *guilt haft*? ſo truely no wiſe man will eſteem another by his *fine cloaths*, or *great eſtate*, or any outward ornaments, but by his ſpiritual endowments.

Dominus fidelem habens ſervum, diligat ut filium, vel ut fratrem, propter fidei ſocietatem. Clemens Conſt. Apoſt. l. 4. c. 12

Here-

Hereafter thy Servants may be *above thee in glory*. Its taken notice of, that a contemptible *Grashopper*, the silliest almost of all creatures, is advanced into the Chief City of *England*, (*London*,) and a principal part of that City (the *Royal Exchange*) when far more noble Creatures are less regarded. He that took upon him the form of a Servant, and was vilified and scornd as a *Worm* on earth, is certainly the highest in Heaven. A poor servant like *Lazarus*, may be comforted and highly exalted; when a rich Master as *Dives*, may be disgraced, and tormented. He that hath not a foot of *land*, may have a Title to the *inheritance of the Saints in light*.

Thy *Servant* may be the *Lords Freeman* (1 Cor. 7. 22.) and therefore must not be used as a *slave*. Though he be of low degree, yet he is a brother, and must accordingly be treated, *James* 1. 9. *Lev.* 25. 39. Though his spiritual relation do not priviledge him from dutifulness and subjection to thee, yet it should prevent thy oppression of him. Do not dare to put those *Vessels* to sordid sinful uses, which are now *Vessels of honour*, and must shortly (according to the Martyrs phrase) be *scoured bright*, and set on the high *shelf* of Heaven.

3 Motive, Masters have a Master in heaven.

Thirdly, Consider, that thou hast a *Master in Heaven*. As Servants are (if gracious) Gods Sons, and thereby may be comforted; so *Masters* are Gods Servants, and thereby may be cautioned. Is thine eye upon thy servants, to see whether they do their duties faith-fully? I must tell thee, Gods eye watcheth thee much more, to observe whether thou carriest thy self in thy relation conscientiously. Thy servants

may

may'cheat thee, and thou never the wiser? But thou canst not cozen God, for all *things are naked and open in his sight.* The awe of this Master kept Holy *Job* from abusing his power to the prejudice of his Servants; *If I despised the cause of my Man-servant, or Maid-servant, when they contended with me: What then shall I do, when God riseth up, and when he visiteth, what shall I answer him?* The fear of God, not any humane affection made him faithful to the meanest in his Family; *fellow-servants* will not abuse and smite one another whilst their Master is in presence. What *then shall I do, when God riseth up?* Oppressing and unjust Masters will fall, when God riseth to judge Servants causes, and to revenge their quarrels, *Thou shalt not rule over him with rigour, but fear thy God,* Lev. 25. 43.

Posse & non velle nocere argumentum est hominis deum timentis. Athen.

God delights to appear in the behalf of the afflicted poor, and such as have none to take their part. How severely hath he punisht many Masters, for their want of pity to their Servants? when the Jews were false and unfaithful to their servants, he turned their own liberty into bondage and slavery, and made them experience by the cruelty of the *Chaldeans*, what it was to be served as Slaves. When the hard *yoke* was upon their own *necks*, to the grating and goaring their flesh, then they felt their Servants misery, *Jerem.* 34. 8; *to* 21. As *Divine*, so *Humane* Writ confirmeth this. The *Chians* a people of *Grecia*, who were infamous for their inhumanity in this particular, being Conquered by *Mithridates*, were made by him slaves to their own Servants. The *Lacedemonians* also were cruel to

Athen. l. 6. c. 6.

Ælian. 6. 76.

to their Servants, the *Tenarences*, but their City on a sudden was so shaken, that all those houses wherein their cruelty had been exercised (except four) were destroyed. God makes such men know many times *here*, that wherein they deal passionately and proudly, he is above them, but always hereafter they shall have *judgment without mercy, that shew no mercy.*

Reader, think often in all thy dealings with thy Servant, that thou hast a Master in heaven; who (may suddenly, but) will shortly reckon with thee; and if thou now afflictest him, *when God visiteth, what wilt thou answer him?* As he will not *favour* thy Servant barely for being an *inferiour*, so he will not *fear* thee in the least, for being a *superiour. Forbear threatning, and do to thy servant that which is just and equal; knowing that thy Master also is in heaven, and with him there is no respect of persons*, Ephes. 6. 9. Col. 4. 1. O do but Consider! Thy Master in Heaven is *omniscient*, and knoweth all thy unjust dealings with thy Servant. He is *holy*, and hates all thy *oppression*, nay, he is *omnipotent*, and his hand will reach thee, and punish thee for it.

4 Motive, Servants are Gods Servants.

Fourthly, Consider he is *Gods servant.* God hath the original illimited right to thy servants; thou hast only a derivative bounded power over them: God commands the *Israelites* to treat their servants mildly upon this motive, *For they are my Servants, Levit.* 25.42. Hence some tell us that the Jews in the infancy of their Commonwealth, were very meek and moderate towards their servants. They did not put them to do either any *vile office, or any hard work*, they

they allowed them the same *meat, drink and lodging* with themselves, say the Rabbins; and thence arose that proverb, *He that buyeth an Hebrew Servant, buyeth himself a Master.* Therefore several of them loved their service so well, that they would rather have their ears bored through, and continue in that condition, then enjoy their freedom. Sure I am, Gods servants must not be used as Satans slaves. If men should not have hard uncharitable thoughts of others, because they are anothers servants, much less may they be uncharitable and cruel in their actions towards such; *Who art thou* (saith the Apostle) *that judgest another mans servant? Rom.* 14.4. So may I speak to thee Reader (if an unjust Master) *Who art thou? and what art thou that abusest and oppressest anothers servants?* Do what thou wilt with thy *own servants* (if ever thou canst get an absolute dominion over any) but darest thou to wrong *anothers Servants*, and the *Lords Servants too?*

If a friend should (when he is necessitated to go abroad) commit his servant to thee, for some time, wouldst thou not use him kindly and courteously for thy friends sake? And when thy God hath committed his servants to thy care and keeping for some time, to be instructed in his Word, and acquainted with his Worship, wilt thou abuse his servants as *Dogs*, and bring them up as *brutes*? To be *the servant of God*, was a title that the greatest Masters in *Israel* gloried in, and well they might. Now wilt thou abuse and abase those whom God himself doth thus honour? The Heathen Moralist to dissuade a a Master from cruelty and rigour, can

tell him that though they are *Servants*, yet they are *men, and fellow-servants with us of the same supreme Deity*.

Senec. de Clem.

One thing Reader, I would in a word warn thee of, before I speak to thy duty in this Relation, that thou consider whom thou takest into thy service. Its dangerous to admit diseased persons into thy house; let none wait on thee, who will not worship God. It was said of *Hannibals* Army, that it consisted *ex colluvie omnium gentium*, of the scum of all Nations; but let it not be said so of thy family. He that knowingly harbours a Traytor, is himself a Rebel. Some Servants will hinder thee from discharging thy trust in reference to their souls: But having spoke formerly to the *Well chusing*, I shall speak now to the *welluſing* of Servants.

Vide the first part. cap. ult. p 527.

Masters Duty.

Thy Duty in relation to thy servant will be discovered in these particulars.

1 To Endeavour the good of the Servants soul.

Thy Duty is to *endeavour the welfare of thy servants souls*. Turks mind nothing about their slaves but that they do their *own work*, but Christians must mind that their servants do *Gods work* also. Some read that *Gen.* 14. 14. And *Abrahm* armed his *chatechised servants born in his own house, three hundred and eighteen.* Its clear that he *commanded his household* (the greatest part of which were servants) *to keep the way of the Lord*, Gen. 18. 19. *Joshua* was for his whole house to serve God, *Josh.* 24. 15. And the *Fourth Commandment* is full for it, *Thou, thy Son, thy Daughter, thy Man-servant, and thy Maid-servant*, Exod. 20. 10.

He is esteemed *a cruel Master* that will not allow

low his servant *bodily food*; but God counts him infinitely more *savage*, who gives not his servant *spiritual food*. *Ahimelech* look so much after his servants, that he lost his life by it; but many Masters look so little after their servants, that it will cost them their souls for it.

Instruct thy servants in the Word and Worship of God; I told thee before, they are Gods servants, and will thou not take care that they serve him? Holy *Hester* would not onely fast and pray her self; *But I and my maidens will fast also*. It was happy for those Servants that they had such a Mistris; 'tis likely their service which was corporal, was instrumental to their spiritual liberty, *Hester* 16.

Take time in the evenings and on the Lords days to teach them the *principles of the oracles of God*. Be often speaking to them of the threefold state of man, and the three Offices of Christ; with gentleness and mildness draw them towards God. Do thou frequently in their hearing commend the sweetness of Gods love in Christ to sinners, the richness of that inheritance which he hath laid up for his servants, and the monstrous unthankfulness of men in rejecting that love, and neglecting this life. Give others cause that frequent thy family, to speak to thee as the Queen of *Sheba* to *Salomon*; *Happy are thy men, happy are these thy servants which stand continually before thee*, 1 *King.* 10. 8. As he is the best servant that looks most to the *main* of his Masters Estate, that though he forget *some smaller matters*, will be sure to *remember the principal*; so he is the best Master that looks most to the *main*, the *precious soul*, and eternal salvation of his servants.

Pray with, and for thy servants. Possibly they have good natures, but no *grace*; they mind thy work carefully, but neglect Gods Worship carelessly; and canst thou think without bowels and pity of their eternal perdition? when *Elisha's* servant was sore distressed by reason of the *Syrians*, *Elisha* prayed for him, *Lord open I pray thee, open his eyes that he may see. And the Lord opened the eyes of the young-man, and he saw*, 1 *King.* 6. 17. Reader, are none of thy servants *blind*, not *knowing* (in a saving degree) *the onely true God, and Jesus Christ whom he hath sent?* Canst thou let them alone in this condition, and not cry to God *to open the eyes of the blind, and to turn them from darkness to light?* O pray hard, thou knowest not but God may hear and cause them to see *in their day the things of their peace.*

When the body of the good Centurions Servant was sick, his *Master* went to the Lord Jesus for his cure; saying, *Lord, my servant lyeth at home sick of the Palsie, grievously tormented.* So go thou to Christ, *Lord, my manservant, my maidservant is sick*, full of spiritual diseases, *sick of the stone in the heart*, of the *Tympany* of pride, of the *Feavour* of lust, of the *Dropsie* of Drunkenness, of the *Consumption* of Atheism; Lord help him, help her; for he, for she *is grievously tormented.* For thy comfort consider what answer Christ gave the Centurion, *I will come and heal him.* Jesus Christ upon thy fervent prayer may send thee in such an answer as may rejoyce thy soul, and the heart of thy poor servant for ever.

Be careful that thy servants frequent the publike Ordinances of God. *Elkanah* would go up to offer sacrifice with his whole house, 1 *Sam.* 1. 21. When

thou

thou appearest before God, let not thy servant be left behind. Its not so safe to go alone, as with *company*. Do not (as the *Egyptian* Masters did) when thy God calleth thy Servant to Sacrifice, tell him he is idle and wanteth more work. When they have attended on the word, examine them what they remember. Scholars never learn their lessons well, when they before-hand know they shall not be questioned about them. If thou sendest thy Servant on an errand about thy temporal estate, thou wilt call him to an account, how well he hath done it. Let thy conscience be judge whether thou hast not much more cause, when he is sent about his own *eternal* estate, to question him how he hath performed it.

Thy benefit doth not a little depend upon thy servants piety, which may encourage thee to promote it to the utmost of thy power. The more thy Servant is conscientious to please God, the more careful he will be to please thee. A wicked Servant will make nothing of blemishing thy name, and impoverishing thy estate; as *Gehezi*; he will make thee a cloak for his own covetousness, as the *unjust Steward*, he will lessen thy stock to inlarge his own. When a godly Servant (as *Joseph* and *Jacob*) will rather wrong himself, then rob thee. Its observable of *Onesimus*, that though before his conversion he was as a rotten post in his Masters house, threatning to pull it down, yet afterwards as a *sound pillar*, he assisted *to bear it up*; *I beseech thee for my son* Onesimus, *whom I have begotten in my bonds, who was in time past to thee unprofitable, but now is profitable to thee and me.* Philemon *verse* 11.

When once he became a new creature (instead of *robbing* and *running away*) he would *inrich* his Master; There are no such faithful servants to men, as those that are faithful subjects to God: Grace will turn him who is a *Moth* to wast, into a *Merchant* to increase their outward stock; when a graceless servant like *Ziba* to *Mephibosheth*, will make no bones of *deluding* the Magistrate, so he may *defraud* his Master.

Willet. Hexapla in Levit.

Famous is that story of *Pyrrhias*, a Merchant of *Ithaca*, who seeing an aged man Captive in a *Pyrats* Ship, had compassion on him, and bought him and all his Commodities, which were certain *Barrels of pitch*; The old man considering, that meerly out of charity, and not out of covetousness *Pyrrhias* had done this, presently discovered to him a *considerable Treasure*, hid in the bottom of the *Barrels*, whereby he became exceeding rich.

Reader, if the Redemption of one out of bondage to *man*, through the divine providence had so large a recompence, surely thy work of redeeming thy poor Servant out of slavery and bondage to *Sin* and *Satan*, shall receive a far greater reward. Besides thy temporal, thou mayst expect to reap an eternal reward. The redemption of a soul, as it is far more *precious*, so 'tis infinitely more *profitable*, James 5. 20. Dan. 12. 3.

2 To provide for servants bodies what is convenient.

2. Provide what is just and convenient *for thy servants bodies. Prefer their souls, but provide for their bodies; Masters, do to your servants that which is just and equal*, Col. 4. 1. Some covetous wretches will *over-work* their Servants, but *under-keep* them, either of which is unjust. That dealing

dealing is just towards a Servant, which a master from his heart would desire might be used towards himself, if he were in the condition of a Servant.

Convenient *Food* must be allowed thy servants. Thou canst not rationally expect that they should be diligent about their work, if thou denyest them convenient diet. Thou knowest thy *Horse* must have his Provender, or he cannot well perform his journey. *The hired servants in my fathers house, have bread enough*, Luk. 15. 17. They have not what is *toothsome*, but sufficient of what is *wholesom*; *Bread enough*; *nature*, not *lust* must be nourished. God commandeth thee to satisfie their hunger, but not to pamper their carnal appetites. *He that delicately bringeth up his servant from a child, shall have him become his son at last*, Prov. 29. 21. He that affordeth his Servant raiment too costly, or nourishment too dainty, or carrieth himself towards him too familiarly, will find him at last a young master in his house, so malepert, as to equalize himself with the Children, and to tyrannize over his Fellow-servants. *Solomons* Son *Rheoboham*, did by sad experience find the truth of this. The wise man himself saw it in *Jeroboam*, whom for his *parts*, not for his *Piety*, he had received into his Service, and preferred before worthier persons, till at last he took State upon him, and did not onely endeavour to be as his Son, but even aspire to be his *Soveraign*.

But though Servants *sloth* and *sin* may not, yet their *bodies* must be cherished. He cheats himself, who will not allow his Servants, (nay and Cattell too) sufficient food. The Good House-wife allow-

Domini, quod justum est, servis exhibete. Colos. 4. 1. *In opere servis injungendo justitiam colit, qui nec premit laboribus immodicis, nec sinit otio & desidiator pescere. Sic in cibo præbendo, qui nec detrahit illis victum necessarium ac convenientem, neque patitur illos gulæ & ebrietati indulgere.* Dave. in loc.

eth meat as well as appointeth work to her maidens, *Prov.* 31.15. *She riseth whilst it is yet night, and giveth meat to her houshold, and a task to her Maidens.* Work without meat would quickly famish the natural body; meat without work would feed the body of sin; therefore she mindeth both. The *Labourer* is as worthy of his *meat*, as his Lord of his work.

The *Hebrew* Rabbies tell us, that the first wise men among them, gave their *servants* and *beasts* meat, before they did eat themselves. *Masters* must also allow Physick to their diseased Servants; He was an *Amalekite*, *an enemy to God*, that left his servant when *sick*, to the wide World; *And my Master left me, because three days ago I fell sick*, 1 Sam. 30. 13. which act of cruelty God punished severely; He took care by his providence, that the poor servant should be recovered, and the oppressing master destroyed. The good *Samaritan* will bind up the wounds of a distressed stranger, much more of a servant. *Xenocrates*, though an Heathen, was pitiful to a poor *sparrow*, that being pursued by an *Hawk*, fled to him for succour; he sheltered her while the Enemy was fled, and afterwards, letting her go, said, *Se supplicem non prodidisse, that he had not betrayed his poor suppliant.* A Christian should have more pity for a distressed Christian, then an Heathen hath for a *Bird*. A master should be a Physitian to his servants, as careful to preserve their healths, and prevent their death, as to provide them work. *Ischomachus* told his wife that twas part of her office, and the most grateful part of it, in case a servant fall sick, to take care of his recovery.

Ælian. Var. Hist. lib. 13.

Xenophon.

The

The *Centurion*, though a Souldier (and their hearts uſually are more obdurate, and leſs compaſſionate then others) was earneſt and diligent for the help of his ſick Servant, *Mat.* 8. *Nulla fides.*

Cloaths or *Wages* muſt alſo be afforded Servants. Apprentices have raiment from their Maſters, others have money to find themſelves; now in both, or either of theſe, thy duty is to be faithful. The Good Houſe-wife minds raiment for them to whom tis due, and that neither too *neat*, nor *naſty*, but ſuch as is ſutable to the ſeaſon, *Prov.* 31. 21.

Be careful to pay them their *wages*. Its high injuſtice to detain their dues. God will pay thoſe *Maſters*, who will not pay their *ſervants*; He hath wrath for them, who have no wages for others. Such Covetouſneſs brings a dreadful Curſe. *Wo be to him that uſeth his Nighbours ſervice without wages, and giveth him not for his work.* Jerem, 22. 13. The mean and low ſervant hath the great and high God for his avenger. His eyes ſee ſuch cruelty, and his eares hear the poor ſervants cry. This is one of thoſe crying ſins which will give God no *reſt* till he revenge it. Murder or blood hath a loud voice, it cryeth, Gen. 4. 10. As the blood of the Mediatour cryed for *pardon*, ſo the blood of men (unjuſtly ſhed) cryeth for *puniſhment*. The *ſouls* of the good, and the *blood* of the bad (if their bodies be murthered) will cry for vengeance. God hath waſhed his hands in their blood (and thereby kept his honour unſtained) who have ſtained their hands in the blood of others. *Sodomy* is another crying ſin; Man with man, doing that which is unſeemly. Humane beſtiality, calleth for divine ſeverity.

verity, *Gen.* 18.22. Hell shall be rained out of heaven, but that such an unnatural sin shall be revenged. This hellish fire in men shall be punished with fire from God. *Oppression* is a third *crying* sin. Exod. 3. 7. and 22.23. To keep back the servants wages, is to dare the master in Heaven to a Duel, *James* 5. 4. Though the poor Servant be *silent*, yet the sin it self hath a large *throat* and will *cry aloud*. Tis cursed covetousness, not to be *charitable*; but tis inhumane cruelty to suck out poor mens sweat and spirits, and to deny them what is their due for its reparation. This sin hath a louder voice then the sinner. The very *land* will cry, and the *furrows* complain, when the poor man armed with patience doth not, or awed with power, dareth not, *Job* 31.39.

This Scarlet crying sin is of a double dye, when masters pay servants *less* then their work, or *late* for their work, they are in some measure guilty of it. There ought to be a proportion between the work and the wages. *Laban* by his shuffling and cutting with *Jacob* was met with himself at last. Tis unworthy and wicked for any master to work upon the neceffities, and wants of others. We have a saying, *There is nothing cheap but poor mens labour.* But I am confident, how cheap soever their work is here, many a griping master will find it dear enough in the other World. To delay the payment of servants, is also sinful; To *defer* by the law of man, is all one as to deny. When they slip the time appointed, the bond is forfeited. God would not permit the Jews to *sleep with such money in their purses, Thou shalt not oppress an hyred servant, that*

is

is poor and needy, whether he be of thy brethren, or of thy strangers that are in thy land; at his day thou shalt give him his hire; neither shall the Sun go down upon it; for he is poor, and setteth his heart upon it, least he cry against thee, Deut. 24. 14, 15.

3. Command thy servant nothing but *what is fit and lawful.* Two things I include under this head; That thou shouldst injoyn thy Servant nothing, but

3 To command what is just and lawful.

1. What is agreeable to Gods Law, that his soul be not injured.

2. What is sutable to his natural strength, that his body be not prejudiced,

First, Nothing but what is agreeable to *Gods Word.* Thou art but a Steward, and therefore to appoint those that are thy inferiours, that onely which thy Lord directeth. They and thou also are Gods servants, wherefore his pleasure must always be preferred. The Holy Ghost in thy description giveth thee a good caution. He calleth thee a master κατὰ σάρκα *according to the flesh*, or a *bodily Master*, Ephes. 6. 5. Col. 3. 22. Thou hast power to give laws to his body, but no power at all to make laws for his soul; his *flesh* may be at thy beck, but his spirit must onely be at Gods bidding; If in any command thou transgressest *Gods laws*, thou exceedest thy limits. And I must tell thee that thy servant is not bound to obey thee, nay he is expresly forbidden it. I shall by and by charge him in Gods name not to do it, and be it at his own peril if he dare. Some masters indeed as *Absolom*, injoyn their Servants what God forbids, to steal, or cozen in their callings, to lye, or bear false witness, when it is for their profit

Omnis authoritas & superioritas, à Deo derivatur, & ideo debet divinæ authoritati subordinari. Præceptum ergo inferioris potestatis non obligat ad obedientiam quando contrariatur præcepto superioris. Durandus. l. 2. dist. 39. Qu. 5.

profit and credit, and to prophane the Lords day by working, and think (as that proud Prince) that their word muſt be an unqueſtionable and ſufficient warrant, *Fear not, have not I commanded you*, but ſuch men muſt know that they themſelves are guilty of High Treaſon, by commanding others to become Traytors. O be *not thou called Maſter* (in this ſence) *for one is thy Maſter, even Chriſt*, Mat 23. 9. It was the ſaying of *Anaſtaſius* the Emperour, that he would venture upon no Deſign, though never ſo gallant and glorious, that *might coſt a drop of the blood of his ſubjects*. And wilt thou venture upon thoſe commands which may coſt the *ſoul-blood* both of thy ſelf and ſervant? *Abraham* was careful, not to trouble his Stewards conſcience, *Gen.* 29. 8.

Evagrii. lib. 3.

Secondly, Nothing is to be enjoyned thy Servant but what is *ſutable to his ſtrength*. Neither his *inward* man muſt be wronged by ſinful, nor his *outward* man by cruel commands. Thou mayſt *uſe him*, but thou mayſt not *abuſe him*; Its one thing to *work*, and another thing to *wrack* and *wear* out a Servant. It is thy duty to keep him from ſloth, but thy ſin to ſuck out his ſpirits. A *Tyrant* and a *Maſter* differ ſpecifically; *ye ſhall not rule over one another with rigour*, Levit. 25. 46. Tis for wicked *Egyptians* to command Bricks, and deny ſtraw, to make their ſervants lives *bitter*, and their ſervice an *Iron Furnace*; Yet I fear that ſome Families in *England* may be called (as *Egypt*) *an houſe of bondage*, wherein Governours (according to the Prophets phraſes) *eat the fleſh, and flay the skin, and break the bones of poor ſervants*, Micah. 3. 3.

Maſters muſt conſider, *Et quid ferre valent humerii & quid ferre recuſant*. Hor. in Art. Poet.

2 King. 5. 13.

The

The Master should be as the Servant of *Naaman* called him, *A Father* to his Servants, esteem his servant according to *Seneca's* appellation as a *lower, or lesser, friend*; *Satyrus* in *Athenæus* was called Εὐεργέτης ἢ Εὐνοϊκός, because he was kind to his Servants. If a *merciful man be merciful to his beasts, much more to his Servant.* God contemneth the service of those Masters, when they worship him, who are cruel to their Servants, *Isa.* 58. 5, 6. He that overstraineth his Horse at work, wrongs his own purse; but he that overworketh his *Servant*, wrongs his *Conscience.* O tis a barbarous act for any man to command what may likely hazard his servants life. He that takes such earnings, drinketh his Servants blood, which Holy *David* (2 *Sam.* 23. 17.) would not do And some think it troubled his conscience, that he had by a wish (though he never gave any word of command) occasioned the dangers of his three Worthies lives. It was said of the *Massilians*, It is better to be their sheep then children; It may be said of some Masters, It is better to be their swine then servants, they are so unmerciful to them.

Humilis amicus. Senec. Epist. 97.

The Roman Servants first called their Mr. *Paterfamilias.*

Μετρία μὲν ἢ θεῶ δουλεία ἄμετρος δὲ ἡ τοῖς ἀνθρώποις. *Moderata servitus est quæ Deo placet, immoderata quæ ad humanam libidinem exigitur.* Plat. Epist. 9.

4. Masters must be *faithful in teaching their servants that trade and calling to which they are bound.* As the Servant is bound to be faithful to his Master, in obeying his lawful commands, so the Master is bound to be faithful to his servant in instructing him in his Calling. Its a gross and greivous fault in many masters, in taking their servants work, and their parents wealth, and concealing from them the mystery of their trade. This is robbery and unrighteousness. Their *Covetousness* will perswade them

4 To teach them their Trades.

them to teach inferiours so much as will make them *profitable Servants*, but their *envy and avarice* together hinder them from teaching them so much as may make them honourable *Masters*. Hence it comes to pass that *Apprentices* when their time is expired, are still in bondage; for being ignorant how to buy, and sell, or in some essential particular of their trades, they dare not take a shop, least through their unskilfulness (occasioned by their Masters unfaithfulness) it should in a few months fall on their heads. *Ainsworth* tells us, that God would not have servants sent away empty, least they should be necessitated to return to service, from which second servitude he would free his people; but these *Masters* purposely (I mean many of them) keep close their art and mystery to continue their Servants to them in a little *nobler slavery*, that when their *indentures* are ended, their *Apprentice* may step into a *Journey man*, which is but bondage in a second edition, and somewhat a fairer Print. Others fear if their servants should be made skilful in their calling, they would some way or other get away their custome, and therefore conceal their Trade, hereby turning a possibility of their *future suffering* into a certainty of *present sinning*, just like one, that because it is possible some body hereafter may give him a *Cup of Wormwood*, is resolved to prevent it by taking a present *cup of poison*. But whatsoever be the *root*, the reason of it, sure I am, the *fruit* is bitter and distastful to God; and all sober men. A common *robber* on the road is not in so deep a degree guilty of *Theft*, as an unfaithful Master. This man robs the *Father* of his money now,

Ainsworth, in Deut. 15. 14.

now, and the comfort he might expect from his Son hereafter; he robs the *Servant* of his present labour and his future livelyhood; he robs his Country of that service which the Apprentice might have done it, if the Master had been conscientious in teaching him his calling; and he robbeth God and *his own soul* most in wronging all these, and in being so false and unfaithful to his Covenants, which under his own hand and seal will be brought out against him at the day of Christ.

I know some servants are dull and backward, and cannot easily learn; and others are untoward, and will not be easily taught; but let Masters do their endeavour and discharge their duties, and then the sin will not another day lye at their doors.

But Reader, I would be rightly understood; I do not intend by teaching thy servant the *mystery of his art and trade*, thy instructing thy servant in the *mystery of iniquity*, those *slye subtile tricks*, which some Masters have (by false weights, or rotten wares handsomely glazed or glossed, or any other sinful way) to *cozen* their customers. No, if thou art skild in this hellish *black Art*, keep it to thy self and the Divel (whence it came) but let not thy servant be abused by doing thy work so many years, and then turn'd off like thy horse after such hard labour without any reward.

By that small acquaintance I have in the City, I find the urging this duty exceeding necessary, many Masters being faulty herein, to the great prejudice and wrong of their Apprentices; And I do somewhat marvel that those who Write of Relation Duties, do generally omit it; not one that

I ever read of, so much as mentioning it.

5 Masters must use discipline.

5. Masters ought to *Exercise Discipline towards their Servants.* Reproof is due to a servant sinning, as much as his diet; nay, a servant that will not be corrected with *words*, must with *blows*, *Prov.* 29. 19. The Philosopher tels us, a Servant may challenge three things, Ἔργον, τροφὴν, καὶ κόλασιν, *Work, Meat, and correction*; and its clear (as the case may be in the last) that the master in giving them all, doth no more then what is *Just* and *equal*. Some Servants like the *Phrygians*, will do nothing any longer then they are beaten to it. *But that Servant who knoweth his Masters will, and doth it not, shall be beaten with many stripes*, Luk. 12. 47. The *Scythians*, when their Servants, upon their long absence in *Asia*, had married their Wives, and at their return withstood them, conquered their servants with *whips*, though they could not conquer them with *swords*.

Pet. Mel. Hist.

The Master ought to be wise, especially in this part of his duty. *Correction* is like *Physick*, not to be given without good advice and caution; if it be too *frequent*, it works no more then our *meat* with us; some faults that are lesser, may be pardoned without danger, *Eccles.* 7. 21, 22.

Every house must not be turned into a *House of correction.* The Servants *dispositon* must be observed. We use a difference when we go about to hew a *rugged peice of Timber*, and to smooth a *little stick*, which you can bend as you please.

A *fit season* must be observed; Cut your trees at some time of the year, and you kill them; prune them at other times, and they thrive much the better.

The

The fault must be *plain*: Arraignment and *conviction* in all our Courts *precede* judgement and *execution*. Some Masters in their heat and hast flye on their servants upon a supposition which is false; like those who hang men for a fact and then examine whether they are guilty or no, and if they be found innocent, take their bodies down from the Gibbet, and allow them a burial. No man was to be beaten among the Jews, say their Writers, but by witnesses and evidence, and they were to examine the witnesses by enquiry and diligent search, even as they did in judgements of life and death. *Josephs* Master sinned in putting him into prison upon his wives bare assertion, *Gen.*39.20.

Ainsworth in *Deut.* 25. *Ex Maimony in Sanhedrin.* chap. 16. Sec. 4

The correction must be moderate. Servants must not be wrought like *horses*, nor beaten like *dogs*. When *Hagar* fled from the too hard dealing of her Mistris, and groaned to God, he heard her cry; *Deut.*23.15. He cannot endure that our brother or sister should be vile in our eyes. *Adrianus* the Emperor, banished one *Umbra* a Matron for five years, for handling her maids cruelly, *Deut.* 25. 3, 4. Whosoever did beat his servant amongst the Hebrews immoderately, was to be beaten himself, unless there were a fine by their judicial laws, (as in some cases) imposed on him: Its evident that if the Master had wronged his Servant, though but in a *Tooth*, he was to make him satisfaction, *Exod.*21.26, 27. The Romans punished their faulty servants, by forcing them to carry a piece of Wood called *Furca*, in way of disgrace up and down among all their Neighbours, and the offender was called *Furcifer*.

Idem ibid.

Plutarch.

6 To encourage good Servants.

Men will encourage their very dogs when they please them, in fetching and carrying at their call.

6. Masters ought to encourage good Servants. Sometimes by seasons for lawful recreations. The Naturalist, who speaketh much that servants should not want work, saith also that they must have rest and recreation ἀργίαν as well as ἔργον, *refreshment* as *employment*. Their hard meat will go down the better with a little sauce.

Horses too streight reined in, are apt to rise up with their fore-feet; when they are allowed convenient liberty with their heads, they go the better.

Somtimes by *preferring* him, if it be in thy power; *A wise Servant shall have rule over a son that causeth shame, and shall have part of the inheritance among the brethren*, Prov. 17. 2. God would have those that are low and lowly exalted to higher places. *Potiphar* though he had no fear of God, yet having found *Joseph* faithful, he preferred him (a poor slave) to be over *all his house*. The *Centurions* honest servant was dear to him, ἔντιμος, of great price; a good Servant is a jewel of great price, and therefore he should not always be put to mean, servile use. Tis pity a gracious person should (ever, much less) always stand in a low place; O suffer not live coals to go out for want of blowing; Let thy words and thy works shew that grace in a mean man is glorious.

Paul writes to *Philemon* on the behalf of his godly servant, *Receive him not now as a servant, but above a servant, a brother, beloved, especially to me, but how much more to thee, both in the flesh and in the Lord?* Philemon vers. 16. Its forbid in many Masters, that dismis their servants (when they have dwelt with them many years, and served them faithfully) rather as Prisoners out of a Goal

a Gaol, (ragged and tottered) then as brethren out of a Christian society. God commandeth the Jews when their Servants apprentiship was out, *In the seventh year thou shalt let him go free; And when thou sendest him out free from thee, thou shalt not let him go away empty; but shalt liberally furnish him out of thy flock, and out of thy floor; Of that wherewith the Lord thy God hath blessed thee, thou shalt give him*, Deut. 15. 13, 14. Hebr. In *furnishing thou shalt furnish him*, that is, *certainly* do it. Some read it *adorn* him as with a chain, release him with honour, and not turn him out as a Vagabond. For the quantity the law appointeth not how much the Master should give his Servant.

The Hebrews gather out of *Exod.* 21. 32. *that he might not give less then thirty shekels, whether it were of one kind (of the things formentioned) or of many.* Now these judicial laws as to their equity are still in force. But how far from conformity to the equity of this precept, are those crabbed, covetous persons, who instead of good works deny their honest servant a good word at parting? nay and when they are gone and set up for themselves, envy them their Custome, and do their utmost to hinder them in their Callings; such masters degenerate into savage beasts, scrambling to have all themselves, and fighting at least in thoughts and words, that no others may share with them.

Maimony Treat. of Servants, *chap.* 3. *sect.* 14.

7. Masters should *set a good pattern before their servants.* Masters are the *looking Glass* by which Servants usually dress themselves; If they be *false Glasses*, their Servants will be attired but in *ill-favoured* fashions. Servants are as *Members*, Masters

7 Give a good pattern to servants.

sters as the *Head*, now the members accompany the *Head*, whither through a *dirty Ditch*, or through a *cleanly Path*; whither to a *Tavern*, or to the *Temple*. 'Tis the unhappy priviledge of a Master, to have like *Corah*, a company following him in his wicked courses, and worst practices. *The eyes of a Servant are to the hands of his Master, and the eyes of a Maiden to the hands of her Mistris*, Psa. 123. 2. Reader, observe it, *to the hand of Master* and *Mistris*, the *hand* is the *Organ* of *Action*, the instrument of *working*, Servants *eyes* are as much, (often more) to their Masters and Mistrisses *works*, as their *Ears* to their *words*. Their voice to their Superiors, is like that of *Tiberius* to *Justinus*, *If you please I agree, if you refuse I deny also*; or as the King of *Judah* to the King of *Israel*, *I am as thou art*; or as that *Scribe* to Christ, *Master I will follow thee where-ever thou goest* (Mat. 8. 19.) what care therefore should Masters take that their race be by rule, lest poor servants should wait on, and follow after them to Hell? If a Governour be *bad*, *all his Servants are wicked*, Prov. 29. 12. *Pharaohs* servants took after their Master, and so did *Sauls*. Servants are as *Sun flowers*, they follow the motion of (the Sun) their Masters, whether to good or evil. If the *High Priests*, and the *Heads* of the *Jews* prove corrupt, they shall not want company in their evil courses, though it be to buffet, and persecute, and deride the Lord Jesus Christ. Inferiours are like a flock of *Cranes*, which way their Superiour, the foremost, flyeth, all the rest follow. The Servants of *Absolom* will joyn with him in his sin, sooner then the

the servant of *Elisha* will joyn with him in his sanctity. If the first *sheet* in the Press, upon its last review, go off ill, full of *errors*, the whole 1500. or 2000. that come after, have all the same faults; but if that go off well, the rest will resemble it; truely what the first sheet is to them that remain, that is a Master to his men-servants, and a Mistris to her maidens. If the master make conscience of his words, of his deeds, if he be serious in, and diligent at holy duties, servants (at least in pretence) will imitate him; but if he be a curser, a cheater, a lyar, a Sabbath-breaker, how ordinary is it for servants to take after him? The works of commanders and masters, are usually the commanders and masters of servants works. Consider therefore Reader, how thou carriest thy self, least those that thank thee in this world for thy paines, and faithfulness in teaching them their trades, curse thee in the other world for leading them by thy wicked pattern to the *place of torments*.

Vide more of this in the first part. 538.

A Good Wish about the Masters Duties, wherein the former Heads are Epitomized.

The Introduction.

THe Soveraign Lord of the whole world, who hath manifested his manifold wisdom in appointing such a subordination amongst his several creatures, as might be most conducible to the ends of their creation, and his boundless goodness in bestowing dominion on some for the welfare and happiness, not for the injury and hurt of others, that the poor and weaker, as they yeild subjection to, might receive protection and provision from the rich and stronger, having out of his meer mercy, not for any merit, called

me to be a Master, I wish that I may never behave my self in this relation as a slave to Satan, or a servant of unrighteousness, by making my house to my servants as Egypt to Israel, an Iron furnace, and an house of bondage, either to their souls or bodies; that I may not abuse my power to the prejudice of the poorest, but that I may give unto all my Servants that which is just and equal, knowing that I my self have a Master in Heaven.

Motives to stir Masters to faithfulness. 1 Masters and servants have the same humane nature.

I wish that whenever my heart is ready to insult over them, or my hand to fall heavy upon them, I may consider that though there be some difference betwixt us in regard of civil condition, yet there is none in regard of natural constitution; Did not he that made me in the womb, make them, and did not he form us all in the womb? Should the children of the same father with me, be used like beasts by me? Our births, our beings, our lives and deaths are the same; I am made of the same essential parts, live by the same providence, breath in the same common air, and must shortly be buried in the same earth with them; and is here any ground for arrogancy in me, or cruelty towards them? when they are my fellow travellers that came out of the same Inn of the womb, are willing to wait upon me as I journey, and walk with me to the same Grave, shall I rob or wrong them by the way? Lord, since nature made no difference betwixt me and the meanest servant in the world, but whatsoever difference there is, comes from thy free grace, enable me to carry my self towards them righteously and mercifully, as towards my fellow-creatures, those that are of the same make and mold with my self, lest by despising the poor, I reproach both their and my maker.

I wish that I may behave my self towards my servants *as towards those that are Gods* Sons; *As they differ not from me in* natural principles; *so neither do they differ in* spiritual priviledges; *They have right to the same God, to the same Gospel, to the same Saviour, and to the same salvation. Though they are poor, yet they have an equal title here to the* exceeding rich and precious promises, *and hereafter to the purchased possession. What though they want those external fading accomplishments, of birth, breeding, honour, estate, which others boast of, when they may have the real internal endowments of the love of God, and the blood of Christ, and the embroydery of the Spirit, which are the onely things of worth and price? Good Kings will not suffer their* subjects *to be wronged, much less their* Children. *He that toucheth Gods chosen, toucheth the apple of his eye. How sure am I to suffer, if I offend one of Christs little ones? O let me never according to the Worlds judgment, esteem persons by their outward ornaments, but as* David *shewed kindeess to lame* Mephibosheth *for* Jonathans *sake, so let me shew kindness to low servants for Jesus sake. Lord, since thou makest not the least difference betwixt me and them in* spirituals, *let me make the less difference in* civils; *let me never be so foolish, and so much my own foe, as to oppress and abuse thy favourites, but let me use them in all respects as those that are or may be thy heirs, and partakers with me of the same holiness, and the same Heaven.*

2 Motive; Servants are partakers of the same grace with their Masters.

I wish that the fear of my Master above may make me faithful to my Servants *here below. His eyes behold all my ways; his heart doth perfectly hate all my wickedness, and his hand can punish me when he pleaseth: he will not spare me for my place, nor fear*

3 Motive; Masters have a Master in Heaven.

me for my power; with him there is no respect of persons. *Shall not his dread fall upon me, and his terror make me affraid? If the presence and awe of a King make a judge righteous to his subjects, shall not the omnipresence and dread of a God make me just to* my *servants? O that I might never be so far possessed with unbelief, as to think* my Lord delayeth his coming, *and thence to take liberty* to beat the men-servants, and maydens *(to neglect their souls, to wrong their bodies, by oppressing them with work, or not paying them their wages)* and to eat, and drink, and to be drunken, least my Lord come in a day when I look not for him, and in an hour when I am not aware, and cut me asunder, and give me my portion with unbeleivers. *Ah should I be an hard Master to them, how heavy would the hand of my God be on me? If an oppre, ed* Israelite *groan by reason of his bondage, God will hear his cry, and maintain his cause; and what plagues will then fall down on such* Egyptian *Masters? Lord, though I could abuse my servant without any fear of men, let me not dare to rule with rigour, out of the fear of thee.* For if I despise the cause of my man-servant, or my maid-servant, when they plead with me; What then shall I do when thou risest up? and when thou visitest, what shall I answer thee?

Luk. 12. 45, 46.

Job 21. 14, 15.

4 Motive; Servants are the Servants of God.

I Wish that I could consider that I am but a Deputy Master, that God onely hath an absolute Dominion, *and therefore my servants must be always used answerable to their relation to him. Who am I, that I should offer to abuse the Servants of another man? And do I dare to abuse the servants of the* Great

Great God? *If it were ground enough for* Pharoah *an* Heathen, *to let* Israel *enjoy their* liberty, *because they were* Gods people; Let my people go, that they may serve me in the Wilderness; *Surely it should be reason enough with me a Christian, to rule over my servants with meekness and mildness, because they are Gods Servants; Reason and Civility would forbid me to oppress the Servants of a Stranger; and shall not Religion and Sanctity withold me, from abusing the Servants of my Father, and Saviour? Lord, my flesh is apt to suggest that I am a* Soveraign, *and therefore may deal with them according to my passion; but thy word hath told me, that I am but thy* Substitute; *O let me therefore govern them according to thy Precepts.*

I wish that because they are Gods Servants, *I may be the more careful to teach them his statutes, and the more conscientious to acquaint them with his word, and command them his worship; I hinder God of his honour, and them also to my power, of heaven, if I mind nothing about them, but my own work. Would I be willing that poor servants should out of* my house stumble into Hell? *Their souls are as precious as of the greatest earthly Princes. My God in the making of them took as great paines. My Saviour in the purchasing them, laid down the same price; the Holy Spirit will dwell in them, if they be pure, soonner then in the soul of the highest ungodly Potentate; And shall I trample those* Jewels *which my God esteems at so dear a rate, as* dung *and* dirt *under my feet? O that I might not as covetous wretches, ever increase my* temporal goods, *by being cruel to my servants souls, and neglecting their* eternal good. *Within a few days they shall enter into their unchangeable estates: Heaven*

The Masters duty.
1 To endeavour the good of their Servants soul.

or

or Hell must hold their precious souls for ever: And shall I be no more mindful of my Man *or my* Maid, *then I am of my* Beasts, *that when they dye, have a period both of their pain and pleasure? Lord, I beg it of thy sacred Majesty, that my servants may, through me, as an instrument, receive from thee saving mercy. O that my faithfulness might be so real, and thy favour so effectual, that none might go out of my family into the unquenchable fire.*

Dearest Redeemer, who wast pleased to take upon thee for our sakes, the forme of a servant, *and didst not disdain in the days of thy flesh, here on earth to give a visit to a poor sick servant; Let it please thee to visit my sick men, my sick maids with thy grapowerful presence; Shew thy self a charitable, skilful and compassionate Physitian in healing such poor dangerous Patients,* for Gods sake. *They are not able to requite thee, but thou lovest* freely; O heal their back-slidings, and receive them graciously, and they will render thee (*what they are able*) the calves of their lips, *the thanks of their hearts, and the praise of their lives to all eternity.*

2 To provide food, physick, and wages, or rayment for their bodies.

2. *I wish that I may be true to their* bodies, *though I be most tender of their* souls; *I ought to* prefer *the inward, but yet to* provide *for their outward man. Why should I be so unrighteous as to with-hold their* due, *whilst I accept their* duty? *and so unreasonable as to expect their* labour, *and yet to grudge them that which maintaineth their* lives? *I would neither* pine *nor* pamper *them, but feed them with* food convenient *and sufficient.* Charity, *bindeth me to feed and cloath others in necessity, according to my estate and ability;* but *justice requireth me to requite*

these.

these. They earn their bread in the sweat of their brows, and should they be turned off with a knock and a bit? The Ox must not be muzled that treadeth out the corn; *and is not the Christian labourer worthy of his hire? If my serviceable* beast *were ill, I would willingly be at the cost of his cure; and doth not my* Christian *servant when sick, deserve much more care? What though he should when recovered, prove ungrateful, or die, and thereby be disenabled to acknowledge my kindness? yet my God, who is a sure and liberal paymaster, would not fayl largely to recompence my labour of love. Lord, let me never be of the number of those gallants, who through their* pride *bring up their servants (pampering them in wantonness and wickedness) to bring down their Families; nor of those muckworms who out of* penuriousness *deny them their due; but let me regard them as thy* servants, *both in health and sickness, and afford them with respect to my wealth and their wants, as those that are or may be thy* adoped Sons.

I wish that I may never abuse my power to the wrong of my Saviour, or Servant, by commanding any thing which my God forbiddeth. *My authority is derivative from him, and therefore must be exercised in obedience to him; It is his free grace that I am a* Master (*not a* Servant) *and shall I not improve his favour to his glory? How unworthy should I be, if like* Jehu *I fight against my Master with his own* Souldiers, *and use the power which he hath given me to dethrone and dishonour him? I am greatly* ungrateful, *if I do not acknowledge his kindness by improving it to his credit; but what a* Monster of ingratitude *am I, if I abuse the gracious commission of my King, to the robbing him*

3 To command them what is agreeable to Gods word.

him of his crown? Lord, preserve me from following Senacheribs *Heathenish and Hellish pattern, who commanded and sent his servants to revile and reproach the living God; but let all the work I shall ever appoint them, be agreeable to thy word. Since my person is by millions of engagements bound to subjection, and my dominion is received wholly from thee, let my person and power ever be improved in subordination to thee.*

And what is agreeable to their strength

I wish that I may never wrong their bodies by immoderate work, *as well as not injure their souls by any thing that is* wicked. *They are come to be my* Servants, *not to be my* Slaves; *I am called to be their Master, not to be their Tyrant. O! Let me never be so barbarous as by working them like Beasts to drink their blood. If a merciful man be merciful to his beasts, what a man of blood is he that is cruel to Christians? Lord, keep me from imitating those Pharisees, who bind heavy burdens, and grievous to be born on the shoulders of inferiours, but they themselves will not move them with one of their fingers.*

4 To teach them their Trades.

I wish that I may be faithful in teaching them fully that trade *to which they are bound. How cursedly do I cozen both parents and children, if I deal deceitfully with them in my calling? With what conscience can I use them as* servants, *whilst I resolve they shall never be* Masters? *And doth it not pity me to see how hard they work, and what paines they take to buy their future beggery? Do I deal with others as I would be dealt with my self? Can I imagine that such covetousness, or whatsoever be the cause of this injustice, shall escape a curse? I hinder by my unrighteousness their temporal*

temporal weal, but I further my own eternal woe. Lord ſuffer me not to raiſe my ſelf by robbery, nor (as many rich perſons) to build my houſe upon others ruine, but let juſtice in all my actions run down like water, and righteouſneſs in this relation like a mighty ſtream.

I wiſh that my ſervants ſouls *may be always dearer to me then their* ſins; *I mean, that I may never allow them in any thing that is unlawful. The humane nature will help me to diſcourage them in that which may poiſon their bodies, and ſhall not the divine nature hinder me from encouraging them in that which will pollute their immortal ſouls? My* frownes *through Gods bleſſing may* famiſh, *but my* favour *will too probably* fatten *their body of ſin. Will ſin deal ſo tenderly with their ſouls, if they go to the place of torment, that I ſhould be ſo meek and ſo mild, in reproving it? How perfectly doth my God hate ſin, when he inflicteth ſuch dreadful judgements on ſinners, for ſins ſake? What ignominy and agony, what ſorrows and torture did my Saviour undergo to make ſatisfaction for ſin? what paines doth the Spirit take to caſt ſin down, (even when he doth not caſt it out) in any ſoul? and ſhall I allow any in ſin?*

5 To reprove and correct them.

Beſides, I am guilty of that prophaneſs which I may, and do not prevent. Their debts contracted through my connivance, will be laid to my charge at the dreadful day of Chriſt. And are my own ſins ſo light a load, that I muſt cry for others burdens, and as a man preſſing to death, *call for more* weight? *O that I might never wink at either wives, or childrens, or ſervants wickedneſs, but though I love their perſons, may yet loath their vices, and ſo reprove them as one that would not have his poor houſe removed, when they leave this world*

world into Hell! Lord, did I never feel sin, and that I am still apt to have such favourable thoughts of it, both in my self and others? Hath not the laws curse (because of it) gone over my soul, and thy wrath pressed me very sore? And shall no learning teach me? O whatsoever affliction it be thy pleasure to chastise me with, preserve me from thy curse, the permission of sin in my own, or any others soul.

6 To give them a good pattern.

I Wish that I may be fit to reprove others, by living without rebuke, and being irreprovable my self. Eyes filled with dust cannot see spots in others faces; Hands that are filthy are not fit to wash out the defilement of the other Member. Besides, if I commit and am guilty of that swearing or drunkennenss, or any sin which I condemn in others, I do but like David in condemning them, pass a sentence of eternal death upon my own soul; I wish therefore for my own sake, and the sake of my followers, that I may be a follower of Christ, and walk in all things as I have him for an example. How soon will my servants tread in my steps, whether right or wrong? As the body in a Beast, so do servants in an house, follow the Head, the Master. And am I willing to make them wicked with me, and to be for ever woful with them? Will not Hell fire be the hotter for so much fuel? O that since Servants are the soft Wax, and my life is the seal, I might live so righteously, soberly, and godlily, as to be a pattern of piety, and a credit to the Gospel, and instrumental to stamp Gods image on their souls! Lord, the way of man is not in himself, it is not in man to direct his own steps; I beseech thee therefore to lead me in thy truth, and so to order all my steps by thy word, that

that the iniquity of my heels, *I mean of them that follow me at the heels,* may never compass me about.

7 To encourage them that are good.

I Wish that I may not onely be a terror to evil doers, but also an encouragement to those Servants that do well; *that I may as a wise Gardiner, be as diligent to* cherish *the* good *plants, as to* pluck up *the* evil *weeds. Its infinite pity that vertue should famish for want of favour, that grace should languish for lack of countenance. O how carefully doth my God encourage piety in never so mean a person! He looks on their enemies as his enemies;* Twere better that a millstone were hung about the neck of *the greatest Emperor,* and he thrown into the Sea, then that he should offend one of these little ones. They are Holiness to the Lord, the first fruits of his increase; all that devour them shall offend, evil shall befall them. *He makes it the Character of a true Christian, to* honour them (*poor or rich, bond or free*) that fear the Lord. *They are precious in his sight, and honourable, though the world judge them base and contemptible; Though he be the high and lofty one, yet he humbleth himself to make these poor in Spirit, the habitation where his holiness dwelleth. Lord help me, who profess my self to be thy Son, to resemble thee in my carriage towards my Servants, that whersoever I behold any* sproutings *of grace. or buddings of godliness, I may afford those* tender buds *such warm* beams *as may cause them through thy blessing to ripen into* fruits *of holiness, and to end at last in everlasting life.*

The Conclusion.

Finally, I wish that I may in every particular of this Relation of a Master, *carry my self as a faithful* Servant *to Christ; Lord, if I expect such reverence,*

obedi-

obedience, and diligence from my servants, because I give them (through thy bounty to me) a little food, and wages, what reverence, obedience, and diligence mayst thou expect from me, when I owe my life, and all my comforts to thy free grace, and am bound by millions of ingagements to thy blessed Majesty! O that as Mountaines *overflowing with water, do thereby help to fatten the* Valleys, *my heart might be so filled with living water, that I may be instrumental to make my servants and inferiours fruitful in godliness! Blessed God, remit all my miscarriages in this relation, and be pleased so to renew my soul after the image of thy dear Son, that I may carry my self towards my Servant,* as a vessel of honour, fitted and prepared for my Masters use; *and when the day of my death shall come, that servants shall be free from their subjection to me, I may be free both from sin and suffering, under which I am now sold, and* enter into my Masters joy, *Amen.*

CHAP. VII.

How Christians may Exercise themselves to Godliness in the Relation of Servants.

THe lowest Relation in a family is this of *Servants*, in which, as well as in the rest, Religion must be minded. Therefore the Spirit of God

God, giveth directions in his word, how these should carry themselves. And the Minister as he is a Steward, is bound to give the meanest in his Masters family their portion.

Some servants in the days of the Apostles thought that their spiritual freedom by Christ had exempted them from bodily and civil subjection to men. The first author of this opinion is thought to be *Judas* of *Galilee*, mentioned by *Gamaliel*, *Act.* 5. 37. and he is there said to have stood up in the days of the taxing; *Eusebius* ascribeth this heresie to the *Essians*; and *Josephus* saith that after them rose up the *Galileans*, who taught that none was to be called *Dominus*, *Lord* or *Master*, but God onely, and they would suffer the most exquisite torments, rather then give this title to any man; in succeeding ages rose up the *Manichees*, *Anno.* 273. who denyed all civil authority, whether publique or private; After these followed *Anno* 1296. the *Pseudoapostoli*, whose Ringleader was *Gerardus Sagarellus de Parma*, whose Doctrine was *Neminem subjici nisi soli Christo. That none should be subject to any, save to Christ alone.* Of latter times some licentious Anabaptists did drink in the same poisonous liquor.

Joseph. Antiq. l. 18. c. 2.

Prateol. Har. l. 11. c. 6.

But the Doctrine of the Gospel doth not free men from their service, but fasten them to it. It freeth servants from *sinful subjection* to their Masters, I mean in any thing which God forbiddeth, but not from *civil subjection*, in those things which are lawful; Religion doth not *consume* but *confirm* the Masters authority; Hence the Gospel layeth down such precepts for the carriage and usage of servants. If all service to men had been sinful,

Servi cum crediderint, plus dominis carnalibus servire debent. Cypri. Testim. l. 2. c. 72.

the Holy Ghost would not have laid down rules, both for servants *duties to*, and *dues from* their Masters. Christs Kingdom is not of this world, neither is the liberty which he purchaseth for his people, of this World. All are one in Christ, in regard of internal and eternal salvation, not in regard of external condition. For they remain after conversion, Master and Servant, high and low still; Surely *Paul* after *Onesimus* was born again, would never have turned him to his Master, if service had been unlawful.

Reader, if thou art called to be the servant of man, carry thy self therein as the servant of God. It is thy priviledge that in thy low place thou mayst honour the blessed and glorious Potentate. As in every *Nation*, so in every *calling* and *condition*, he that feareth God, and worketh righteousness, is accepted of him, *Acts* 10. 35. Thy subjection to thy Master on earth, should be performed so religiously, that it may be servive to thy Master in Heaven. *Servants, be obedient to them that are your Masters, not with eye service, but with the service of Christ, doing the Will of God from the heart.*

I shall first lay down some Motives, and then speak to the servants duty.

Motives.

First, Consider, *Godliness will much sweeten your present subjection, and servile condition*; Possibly thy life is full of *black lines*, thy yoke is very *hard*, by reason of an hard *Master*; now, how wilt thou make it it easie but by godliness? Thy *corporal servitude*, should make thee the more desirous of *spiritual liberty*. Thy present *disgrace* should

ſhould whet thy endeavours after the eternal *weight of glory.* Will it not be ſad for thee to be ſlighted and deſpiſed of men for thy mean condition, becauſe thou art a ſervant, and to be hated and plagued of God for thy raigning corruptions, becauſe thou art a *ſervant of ſin*; Doth not thy heart ake to think of *two hells*, an hell on earth, and an hell in hell! believe it, without godlineſs thy preſent ſlavery is but a *pledge* of thy future miſery. Now it may be thy Maſter is a *Nabal*, ſuch a man of *Belial*, that thou canſt not ſpeak to him, his looks are ever lowring, his lips are always railing at thee, and his hand is often heavy on thee; but thou wilt find ſind Satan an infinitely more cruel Tyrant. This ſeverity is but a ſhadow of thy ſufferings hereafter. Now thou workeſt hard all day, wearying out thy ſpirits, and waſting thy ſtrength, and art turned off with a bit and a knock, and poſſibly at night thy Maſter thinks thy paines are never great enough, and thy reward is never little enough, but theſe things are but the beginning of thy ſorrows. The Divel after all thy painful ploughing in his field, and hard grinding in his mill, in the day of thy life, will turn thee in o the ſtable of Hell, with thy galled back, at the night of death.

Do not delude thy ſelf, that becauſe thou art afflicted here, thou ſhalt be ſpared hereafter; for thy gaol in which thon now liveſt may be to thee as to many others, the way to Execution; thou mayſt go (as Priſoners do) from this *Goal* on earth, to the *Gallows* in Hell. Believe it, God will never pity thee for thy poverty, if thou art one of the

Divels ragged regiment. Tis the *poor in spirit*, not in *purse*, the lowly in *disposition*, not the low in *condition*, that are blessed.

David tells us *the Abjects gathered themselves together against him*, Psalm. 35. 15. Some Servants are *saucy dust*, that flie in the face of God and his people, but such must know that the breath of divine vengeance will blow away such dust. O how sad is the state of that servant who now dwelleth in an *Iron furnace*, and must dwell hereafter in the *unquenchable fire*. Wicked men in a hard service are like naked hands exercised in *hedging*; they are sure to be pricked and pained much; but they who make Religion their business in such places, are like hands armed with strong gloves, they are fenced against those thornes and briars. A godly servant by looking to God, alters the nature of his hard service; for that bitter potion which is loathsome to him, when given him by the hand of a man, is lovely when presented to him by a loving and gracious God. Though we hate poison when it is mingled with our meat by a *malicious Enemy*, as knowing that it may kill us; yet we take it willingly, when it is sent us *well tempered* by a faithful and skillful *Phisitian*, as hoping it may cure us.

Secondly, Consider the holy life of a servant is a *great Ornament* to the *Gospel*. A poor servant may credit Religion as well as a rich Master. Poor Servants carry Lanthornes and Torches, whereby they direct others, how to walk without

without ſtumbling. A pious ſervant may ſhine ſo with the light of purity, as to guide others *feet in the ways of peace.*

In the days of Chriſt, the poor *received* the Goſpel, and by walking ſutably thereunto, they *adorned* the Goſpel. *Let Servants*, ſaith the Apoſtle, *be ſubject to their Maſters, and ſhew all good fidelity*, (But what forcible motive doth he uſe to perſwade to this faithfulneſs!) *That they may adorn the Doctrine of God our Saviour in all things*, *Tit.* 2. 9, 10. *i. e.* Though poſſibly they ſhall have no thanks from their Maſters, for all their diligence, yet this they ſhall do, which will bring them thanks from God, they ſhall adorn *the Doctrine of God their Saviour.*

The Goſpel is adorned, when it is rendred beautiful and amiable in the eyes of others. Poor Servants, if pious, may bring their unbeleiving Maſters to be in love with Religion; as *Naamans* ſervant, they may be helpful to cure, and to convert their Maſters; That diſh which before they could ſcarce endure the ſight of, may be ſo neatly dreſt, by a cleanly Servant, as may cauſe them both to look on it and to like it. At leaſt, a faithful ſervant will take away occaſions from a prophane Maſter of blaſpheming God and the Goſpel. Sanctity will help to put him to ſilence, and nothing will command ſo much reverence as Religion. *Fire* in a wilderneſs is a good ſhelter againſt the fury of wild beaſts. When holineſs ſparkleth in a ſervants life, and he is very faithful in the diſcharge of his truſt, it preſerveth Religion from the rage and rancour of evil men.

On the other side, an unfaithful servant is a disgrace to the blessed Saviour. They who profess godliness, though never so low, if they fall, will have many that are high, looking and lauging at them. If a Saint step awry, the world will quickly spye it, and then thy cry out; *This is a gallant and goodly profession indeed!* They will conclude, the Profession is not of God, if the Professors walk like men.

Reader, if thou art a Servant, consider the credit of the Gospel is engaged in thy carriage. The Gospel is thy best friend, and canst thou find in thy heart, by an unholy life, to trample it under thy feet? Its the greatest love-token which thy God hath sent thee, and doth it not behoove thee to be tender of it, and to walk answerable to it? *Let as many servants as are under the yoke, count their own Masters worthy of all honour, that the name of God and his Doctrine be not blasphemed*, 1 *Tim.* 6. 1. O! how much doth the childs unrulines reflect on his Father, and the servants unfaithfulness reflect on his Master in Heaven!

Thirdly, Consider, *God will reward you for all your faithful service.* It may be thou mayst labour hard, and serve thy Master with much diligence and conscience, and for all thy work, scarce receive a good word from him; but know this, thy God will give thee a rich and sure reward; he that with good will doth service to God, shall never miss of his pay. A good servant serveth God, *more* then his Master, and he serveth God in serving his Master; and therefore may expect that God should give

give him his reward. *Servants, be obedient to your Masters with fear and trembling. With good will serving the Lord, and not man, and know ye that whatsoever good thing a man doth, the same shall he receive of the Lord, whether he be bond or free*, Ephes. 6. 6, 7, 8. A good servant soweth good seed by his faithful service to his Master, and God will take care that he reap a good crop.

God sometimes gives a good servant a reward in this World. *Jacob* served *Laban* faithfully many years, and though his master dealt churlishly with him, yet God payed him bountifully in the end. He had full wages for all his work. *A faithful man shall abound with blessings*, Prov. 28. 20. *Joseph* was conscientious in his mean place under *Potiphar*, for which he was advanced to be his Steward and chief servant, and afterwards he came to be Lord of *Egypt*, *Prov* 17. 2. *A wise servant shall have rule over a son that causeth shame. Mordecai* was faithful, when he sat as Porter at the Kings gate, and God honours him, and sets him above all the Princes in the Court of *Ahashuerus*.

But if God do not reward thee *here*, he will not fayl to do it *hereafter*. Though the gratuities or gifts are uncertain, yet the sallary is certain. And truely the longer men forbear the interest, the greater will the principal be. *Servants, be obedient to them that are your Masters, according to the flesh in all things, —— —— knowing that of the Lord ye shall receive the reward of inheritance, for ye serve the Lord Christ*, Col. 4. 22, 23, 24. Faithful *Servants* shall have the reward of *Sons*, nay of *Heirs*. *Ye shall receive the reward of inheritance.* Heaven is an un-

defiled and incorruptible inheritance, which God hath prepared for all them that serve him with a pure conscience When the *children of the Kingdom* shall be cast out, *pious servants* shall be called in, *Mat.* 8. 11.

The duties of Servants.

I come now to shew, wherein the duty of a Servant consisteth.

1. To reverence their Masters.

1. Thy Duty is to *reverence thy Master*; The distance in this relation, is the greatest, and therefore commandeth the greatest reverence. *If I be a Master, where is my fear? Mal.* 1. 6. A *sawsie* servant is a *sinful servant*. He hath no fear of his maker, who doth not fear his master. *Servants be subject to your own Masters with all fear; Servants be obedient with fear and trembling*, 1 Pet. 2. 18. Ephes. 6. 5. Because servants enjoyed spiritual freedom, they were apt to think themselves exempted from corporal subjection; therefore the Apostles of Christ are diligent to acquaint them with their duties. Their priviledge by Christ, as it should make them the more chearful in their service, so also the more awful of their Superiours.

Some thought that if their masters were *Beleivers* and *Brethren*, all were equal, and there needed not any respect or reverence to be shewed to them. Therefore saith the Scripture, *Let as many servants as are under the Yoke, count their Masters worthy of all honour; And they which have beleiving Masters, let them not despise them, because they are brethren, but rather do service, because they are faithful and beloved*, 1 Tim 6. 1, 2. It seemeth some servants under the pretence of Christian liberty, would have cast off the Yoke of obedience.

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They objected that as their Masters were in Christ, so were they, and *in Christ their is neither bond or free*; but the Holy Ghost answereth, that though there be no spiritual, yet there is an external and civil difference. Servants relation, to their Masters, is not dissolved by their relation to, and union with Jesus Christ: They are *servants* still, and ought to give their Christian Masters double honour. They should honour them for their *relation*, as *Masters*, and more for their *Religion*, as they are *Christian* Masters.

Others could reverence their masters (they say) if they were religious, and courteous; but the Apostle *Peter* bids servants to fear and honour such Masters as are *froward*, 1 Pet. 2. 18. *Servants be subject to your Masters, not onely to the good and courteous, but also to the froward*; If the Master be good or bad, courteous or crabbed, its all one in this particular; for the honour is due, not to the *mans nature*, but to *Gods order*.

2. To obey their masters.

2. Thy Duty is *to yeild obedience to him in the Lord*; In the Civil Law a servant is said to be ἀπρόσωπος, *one that sustaineth no person, but is a dependent and an adjunct to his Master*, as one that ought to form himself to his Masters mind; *Exhort Servants to be obedient to their own Masters, and to please them well in all things*, Titus 2. 9. *Servus non est persona, sed res*, saith the *Civilian*. He is an *instrument* to be acted at his Masters pleasure. The *Centurion* describeth a servant, *I say to one go, and he goeth; to another come, and he cometh; to a third, do this, and he doeth it*, Mat. 8. 9. The Apostle also gives his true Character, *Rom.* 6. 16. *His servant ye are, whom*

ye

ye obey. He is not a *Servant*, but a *Master*, that must have his *own* way and will; Such a one putteth off the formal nature of a servant; Servants are bound to be at the disposal of their Master, and Mistress both for the matter and the manner of their work; though some like forward *Lapwings* run when the shell is scarce off their heads; though they be (comparatively) but *Boys* or *Girls*, yet their work must be done at their own time, and in their own way. Jobs servant was highly faulty, who was so far from *acting*, that he refused to *answer* his master; *I called my Servant, and he gave me no answer*, Job 19. 16. *Sullenness* in a servant is a great *sin*; *Silence* is sometimes a sign of *Consent*; but when it proceeds from *sullenness*, its ever a sign of *Contempt*. Not to answer a *stranger* is *incivility*, and against the law of courtesie; but not to answer a *Master*, is a great *iniquity*, and against the law of justice; for the Servants *tongue*, (as well as his *hands*) is his masters. Servants are too ready to answer, when they ought to be silent; and too ready to be silent when they ought to answer. Therefore elsewhere the Holy Ghost forbiddeth servants to *answer again*. *Not answering again*, Tit. 2. 9. They may answer, but they must not answer *again*. They must answer, when *asked*; but may not answer again when *reproved*. There is a twofold answering again.

1. By way of *Opposition*, when servants say somewhat to their masters, but tis by way of gainsaying their minds. Some servants can give their *Master* or *Mistriss* word for word; Nay, two for one; this the Apostle diswadeth from. Those that are

are ſlow of their feet, are ſwift of their tongues; *Lazy and Loud* may be their *Motto.* Others are nimble at their hands, and thence take liberty to be nimbler at their tongues. Few do their work well, who do not by their cutting words ſpoil all.

2. By way of *ſubmiſſion.* Coming, and Going, and Doing, are the beſt anſwer to a maſter; Servants may anſwer in language of reverence, and with the carriage of obedience. A *nod* of the head, or *beckoning* with the hand, ſhould be a ſufficient word of Command to them, *Pſa.* 125 2. Reader, conſider how urgently thou art injoyned by thy maker, to be obedient to thy maſter, *Servants be obedient to them that are your Maſters, according to the fleſh, in ſingleneſs of heart, as unto Chriſt,* Epheſ. 6. 5. In which words we have,

Firſt, The ſervants *ſubjection* expreſſed, *Servants be obedient*; A diſobedient Servant denyeth his name, his relation. Obedience ſhould be the garment, the livery wherewith all in ſuch places ſhould be cloathed, or otherwiſe they contradict their title.

Secondly, The reſtriction of that obedience implied. *To them that are your Maſters acccording to the fleſh.* Intimating that the maſters dominion is bounded, its over the fleſh, (he hath no liberty to make laws for the ſervants Spirit) and ſo is the ſervants ſubjection limited; ſervants are not onely to ſuffer when they have ſinned, but rather to ſuffer then to ſin; conſcience bindeth to obedience, but not to obedience againſt conſcience. *Be not* (ſaith the ſame Apoſtle) *the ſervants of men, ye are bought with a price,* 1 Cor. 7. 23. Chriſt hath redeemed

Subjectio potest esse ubi non est obedientia.

deemed servants from *sinful slavery*, though not from *civil servitude*. *Joseph* did obey the *sinless laws* of his master, but he refused to obey the *sinful lust* of his mistris. They are masters over the *flesh* or *body*, not over the *soul*; therefore so long as the soul is not wronged, the rule of the Servants obedience must be his masters will (be it irksom or wearisom) not his own. But still, if the master, as *Absolom* and the cheif Priests in their commands oppose Gods commands, servants must submit to their *punishments*, not obey their *precepts*. Its much better to *suffer* for forbearance, then to *sin* in obedience. Masters may tell their servants, as that unnatural son did his, that he would excuse them, 2 *Sam.* 13.28 But that proud Princes word was no warrant for his servants wickedness. Though the master be doubly guilty in commanding, the servant is not guiltless in obeying; Whosoever be the *authors*, God will punish the *actors* of sin.

3. Servants must be diligent.

3. *Diligence is thy Duty.* Some servants are like Gentlemen, *Humble Servants*, but tis onely in a *complement*. They are all for words and shew, nothing for works and substance. Their care is to *fare well* and *go fine*, but as gaudy pictures rather then active persons, they are nothing for *action*; how many hire others to do their work, and pay them with their masters money? being hereby guilty of *double theft*; for they rob their masters of their *time* first, and then of their *goods*. *Eleazar Abrahams* Steward preferred his *imployment* before his natural *refreshment*, and refused to *eat* before he had done his *errand*; But how many servants

vant, are all for their *belly*, their *diet*, and nothing at their *hands*, at their *duty*.

There is a kind of Heron *called* ὀκνὸς, *ſlothful*, whereupon there was raiſed a fable that an idle ſervant was turned into this Bird, which is ἀργότατος, *moſt idle*. Its frequent with maid-ſervants to have the *Green-ſickneſs*, and men-ſervants the *Scurvy*, both diſeaſes which make them *lazy*. *Jacob* ſerved *Laban with all his might*: Though the Maſter was *churliſh*, yet the Servant was *conſciencious*. In the heat of the day and the cold of the night, he was careful of his duty; And his faithful pains brought him in much peace. 2 Theſ. 3. 10.

A ſlothful ſervant is his own *torment*. Lazineſs like envy eateth him up, he walketh through an *hedge of thorns*, becauſe he will not take the pains to go about, and ſo pierceth himſelf with anguiſh. He is a grief to his Maſter, whilſt he hinders him in his eſtate, and diſappointeth him in his hopes; *As vinegar to the teeth and ſmoak to the eyes; ſo is the ſluggard to them that ſend him*, Prov. 10. 26. Some ſervants will labour in their Maſters preſence, but loyter in his abſence, which is a clear ſign they do not ſerve him out of conſcience; *Servants obey in all things your Maſters, not with eye-ſervice, as men-pleaſers, but in ſingleneſs of heart fearing God*, Coloſſ. 4. 22. Servants who look no further then their Maſters eye, are *men-pleaſers*, thoſe onely who ſet God ever before them, and thence are always diligent in their work, are *God-pleaſers*.

4. Thy duty is *to be faithful to thy Maſter*. Every ſervant hath ſome truſt committed to him, to which he 4 Servants muſt be faithful to their Maſters.

he ought to be faithful and true: fidelity is the servants glory, and the masters gain. *As the cold of Snow in the time of harvest, so is a faithful messenger to them that send him, for he refresheth the soul of his Master*, Prov. 25. 13.

An unfaithful servant is a *rotten pillar*, which breaketh under the weight lay'd on him, the trust committed to him. As an *unsound tooth*, he doth frustrate his Master of his hopes, and if put to any stress, wounds him to the very heart with torment.

1. Thy duty is to be *true in thy words*, *not lying*; *Take heed of Gehezis lye*, (*thy servant went no whither*, 2 Kings 5. 25.) least thou meetest with his *Leprosie*; Some servants words are like the writings of *Appius*, which saith *Josephus*, are ῥήματα συγκόπτα, *a dunghill of Shameless untruths*; but such *servants*, are the Divels *sons*, for he is the father of *lyes*. A Lyar is Satans *Picture*. *Why hath Satan filled thine heart to lye*! Act. 5. The Devil hath an *hand* in most (if not all) sins; but the lyar hath the Divel in his *heart*, he is full of Satan, who liveth in lying. This practice speaketh the *wicked* one to have full possession. *Why hath Satan filled thine heart?* A lying servant hath a great disadvantage whilst he liveth, that when he speaketh truth he is not believed; though the dreadfullest when he dyeth, that he is one in the list for the unquenchable lake. *Rev.* 21. 8.

Joseph. lib. 1.

2. Be faithful in thy *works*, *not purloyning*. Servants must beware of making any *waste* of their Masters estate. Its their duty to endeavour the preservation and increase of it, as of their own.

Gen. 39. 5.

Ser

Servants are apt to cut large *thongs* out of others *Hides*; Hence the Apoſtle warns them, *Not purloyning, but ſhewing all good fidelity*, Tit. 2. 9. Thoſe that give away to others, or take to themſelves any of their Maſters goods, without his leave, are guilty of *purloyning*.

Servants endeavour to excuſe their thefts to their conſciences, but cannot by all their pretences excuſe them to God. They think ſometimes, *It is but a ſmall matter that I make bold with*, for my ſelf or friend; but let ſuch conſider.

1. The taking of a *little*, though but a piece of bread for a friend, or a peck of corn, or any thing without leave, is *theft* and *ſin*, as truely as the taking of much more; a little pot of water is of the ſame nature with a River.

2. God is the leſs beholden to that ſervant, that will break with him, and incur his anger for ſo *ſmall a matter*.

3. He that is unfaithful in a *little*, will if opportunity be offered, be unfaithful in *more*. A little wedge makes way for a greater; he that begins to put his finger in the *money box*, will come at laſt to put his hands in the *money-bags*. They who will ſerve the Devil for a *peny*, will do him much more ſervice for a *pound*.

Again, ſome ſervants ſatisfie themſelves with this; Their maſters (ſay they) *are hard men*, and work them much, but do not reward them according to their deſerts, therefore they may help themſelves. I Anſwer, Servants ought neither to be their own judges, nor their own pay-maſters. They ought not to be their own judges; Servants

are

are more fit for a *Bar* then a *Bench*; They are parties, and so unfit to determine such a question. Their Masters may give them *above* their labour, when their covetous hearts think all to to be *under*. But if their Masters be fayling herein, they must not therefore be their own carvers; Because, Reader, thy Master is a *Churl*, is there a necessity that thou shouldst therfore be a *Cheat*? If he deny thee thy *due*, the law is thy *refuge*; if some overplus for thy extraordinary service, *patience* must be thy *remedy*; for both, if thou art conscientious, God will be thy *reward*.

Some for their knavery in wronging their Masters, plead *Jacobs* policy (Gen. 30. 37.) about *Labans* Sheep. But *Jacobs righteousnes* will (according to his own expression) *answer for him* in time to come. For,

1. The counsel which *Jacob* had, was *supernatural*, God revealed it to him in a Dream. He refered his cause to God (which is every servants best course) and God directed him such a way, as requited him well for all his work. *Gen.* 31. 9. 10.

2. The *means* he used were *natural*. *He set the rods which he had pilled, in the gutters, in the watering troughs, when the flocks came to drink; that they should conceive when they came to drink; And the Cattel conceived before the rods, and brought forth Cattel ring-streaked, speckled, and spotted.* Its natural for vision to cause assimulation, *Gen.* 30. 38. 39.

3. The *Contract was plain* betwixt him and his master; *And* Laban *said, behold, I would it might be according to thy word*, vers. 34. Here is a clear bargain,

bargain, therefore no wrong done; *Laban* did what he could to cozen his faithful servant, though God had by his own confession prospered his flocks for his sake, but God appeared on his side. Now let servants first see that their cases be parallel with *Jacobs*; I mean, that they serve their Masters as he did conscientiously with all their might, and then when their Masters (as *Laban* did) deny them their dues, do nothing to right themselves, but what God shall direct in his word (for now God doth not reveal himself by dreames) and in pursuance of a plain agreement betwixt their Masters and them, and no good man will blame them; It is thy duty not onely to forbear stealing, but also to further thy masters estate. Those Apprentices are theeves, that endeavour to rob their Masters of his Customers. Some, when nigh their freedom, have fine devices to call another mans *Pigeons* to their *Lofts*; They will tell their Masters best Customers, *that he might afford such commodities cheaper, but he is grown rich, and cares not much for dealing, and therefore is so excessive in his gaines.* Many other ways they have, like *Absolom* to steal away the hearts of such men: But if he that hides his Masters talent, and doth not increase it, will be counted at last a *wicked and slothful servant*, and condemned to eternal sufferings; what will become of him, that is so far from endeavouring to inrich, that he makes it his business to *impoverish* his Master? *Mat.* 25. 29.

The truth is, servants have degenerated so much from their duty, and there have been so few of them faithful, that the word antiently used for

a *servant* is now used for a *theef*, as appears by the Poet,

Vide Serv. in Virg.

Quid domini faciant, audent cum talia fures!

3. Be faithful to the *name* of thy Master; Do not reveal his *nakedness*, who giveth thee *cloathing*. Its ordinary for servants to be tatling to others of their Masters or Mistresses infirmities. O how glad are they, when they have got a tale to carry to their fellows; but such Messages (like *Uriahs* Letters) will light most heavy at last upon the messenger; they are *Spies* in an house to discover its weakness, and may expect the punishment of a spie from God for their wickedness. *Souldiers* received into a garrison for its *defence*, if they reveal its wants to the enemy, can look for nothing but the reward of *Traytors*. God hath *Marshal Law* for those servants who are taken into a family for its protection, and by discovering the Governors secrets, conspire its destruction. He or she is unfit to be a servant, that cannot conceal the frailties of their master. Such *backbiters* shew little love to their superiors on earth, and less to their Soveraign in Heaven. They are worse theeves that rob them of their *good name*, then those that wrong them of their *goods*; Servants when ever they speak of their Master or Mistris, should represent them as some *looking-glasses* do our faces, to the *best advantage*. He who is guilty of *Ziba's act*, of slandering his master, may expect *Zimris end*.

4. Be

4. Be faithful to the *perſon* of thy maſter and miſtreſs; It was a uſual ſpeech formerly, *Quot ſervi, tot hoſtes. How many ſervants, ſo many enemies.* Some ſtill find it true, that their enemies are thoſe of *their own houſhold.* The ſervant of *Elah* ſlew him; that Sword which he took to *defend* him, *deſtroyed* him. The Duke of *Buckingham*, who had been a chief inſtrument of advancing *Richard* the third to the *Crown*, falling into diſpleaſure at Court, fled to one of his Servants, named *Banniſter*, who betrayed him, and conveyed him to *Salisbury*, where without any arraignment he loſt his head. Speed Chron.

Some of the Heathen, have been famous for their faithfulneſs to their maſters. *Urbinius Panopion* being *proſcribed* fled, and being purſued, one of his bondmen changed cloaths with him, let his maſter out at a back door, lay down in his maſters bed, and choſe death by the hands of the Souldiers, to ſave his maſters life. *Diod. Sic.*

The *Mahumetans* in the Great *Moguls* Country, are commended for their faithful ſervice to their Chriſtian maſters that hire them. They follow their maſters on foot, carrying Bucklers, or Bows and Arrows for their defence. One work of ſervants is to defend the whole body of the Families in which they are; how faulty therefore are they that ſeek to deſtroy the head of it! The two Chamberlains of *Ahaſhuerus*, in ſeeking their maſters *death*, found their own *graves*, Eſter 2, 21, 23. *Purch. Pilgrim* p. 1476.

Servants also in their places must endeavour their Superiours *eternal peace.* It may be (Reader) thou hast a wicked Master, one that scorneth and scoffeth at godliness; it behoveth thee to walk the more watchfully, that by thy fidelity and humility thou mayst move him to like and love it. We say of some servants, that *they can do what they will with their Masters*, they have so large an interest in them. Thou dost not know how prevalent thy conscientious carriage may be to draw thy Master to Christ.

Austin Confes. l. 9. c. 8.

Austin Reports of his Mother, that she was cured of her drunkenness by her Maids calling her *Meribulam*, *A Wine-bibber.* I cannot justifie the maids saucineſs, though it proved happy for her mistress; but sure I am, a submissive prudent advice from a servant, to a superiour, may through Gods blessing tend to his eternal good. It is without question, lawful for a Servant to admonish his master or mistris, so it be done with reverence, and out of conscience. *David* was brought to repentance by *Nathans* parabolical reprehension.

A poor contemptible Child that hath his sight, may lead a man that is blind to a costly Feast. As mean as thou art, if thou art holy and humble in the discharge of thy duty, thou may help thy master, though he be at present so backward to feed on the Gospel dainties. Possibly thy master or mistris hath a respect for thee, and thou dost really love and reverence them. O shew thy love by helping them to lay hold on eternal life

Study

Study and contrive how thou mayſt moſt probably intereſt them in durable riches, who give thee temporal rewards. Be more ſolicitous to preſerve their ſouls from ruine, then to keep their eſtates from rapine. Thoſe hearbs which lie on the ground, and are liable to be trampled upon by every one, have been inſtrumental for great cures. Bleſſed is that Servant who is diligent to bring others into his Lords ſervice; Its no hurt, though he be a foot-ſtool, ſo he can lift others nearer to Heaven.

A good Wish about the Duty of a Servant, wherein the former Heads are Epitomized.

The Introduction.

The wise and Omnipotent Jehovah, who worketh according to his own pleasure, and disposeth of all Creatures for his own praise; having by his providence called me to the lowest place, I Wish that I may abide in the calling to which my God hath called me, *with chearfulness and patience, lest looking enviously on those persons that are above me, or eying unworthily those things which are* below *me, I lose the crown which is set before me. Lord, since it is thy will that I should be mean and contemptible amongst men, help me in this Relation of a servant, to be so faithful, that I may be honorable in thy sight. Enable me to* be subject to my Master according to the flesh, with fear and trembling, in singleness of heart, as unto Christ, not with eye-service, as a man-pleaser, but as the Servant of Christ, doing the will of God from the heart: With good will, doing service as to the Lord, and not to men. Knowing that whatsoever good thing any man doth, the same shall he receive of the Lord, whether he be bond or free.

Eph. 6. 5, to 9.

I Wish that as Manasſehs Iron Fetters, *were far more worth to him then his* golden chain, *being inſtrumental to his ſpiritual freedom; ſo the daily* labour *of my* body *may make me more mindful of* liberty *for my* ſoul; *and the preſent pains I take, and ſhame I undergo, may quicken me to be more eager and earneſt after the* glory to be revealed, and the pleaſures at Gods right hand for ever more. *O how ſad is my* life *if I be a ſervant of* men, *and a Servant of* ſin! *if my outward man be in ſubjection to an* oppreſſing Lord, *and my inward man in ſlavery to damning luſts! And Ah! how dreadful will my* death *be to exchange* whips *for* ſcorpions, *and to remove from a* Goal *to a* Gibbet; *from* Egypt *an* Iron furnace, *to ſuffer the vengeance of the* eternal fire! *Surely the Curſe of* Cham *to be* a Servant of Servants, *was a comfort, a bleſſing to my condition. Lord, help me ſo to ſerve thy divine Majeſty with a pure Conſcience, and faith unfeigned (in ſerving my Maſter) that I may enjoy the liberty and priviledges which Chriſt hath purchaſed; and give me thy grace ſo to* labour *here, that I may reſt hereafter.*

Motives to ſervants to mind their duties.
1 The miſery of a ſervile condition.

I Wiſh that the Credit of the Goſpel *may make me more holy and Circumſpect in my carriage; leſt by my careleſneſs in my converſation I ſhould give others cauſe to* blaſpheme that worthy name by which I am called. *By my profeſſion I proclaim to the world that I live to adorn Religion; If I through* unfaithfulneſs ſin, *the Goſpel is ſure to* ſuffer. *The diſorders of a Servant reflect on the Maſter, whoſe livery he weareth. If I walk like a Chriſtian*

2 Motive; The Credit of the Goſpel.

James 2. 8.

Christian, I gain it esteem and credit. Lord, let me so shine with the light of holiness in my place, that others seeing my good works, may glorifie thee my heavenly father, *and that none may ever have cause through my miscarriages to* speak evil of the way of truth.

3 Their reward from God.

I Wish that I may have such an eye to the recompence of reward, *as to be the more encouraged to fidelity and industry in my work. Though I serve a froward Master, that after all my hard labour, will hardly afford me a good look, yet if in serving my Master I serve my Maker, my* labour shall not be in vain in the Lord. *In* Orchyards *some trees stand* higher, *some* lower, *but the Husband-man esteemeth them not according to their* height, *but according to their* fruit. *My God valueth none according to the excellency of their* parts, *or eminency of their* places, *but according to the* integrity *of their hearts, and* sanctity *of their lives.* With him there is no respect of persons, but in every Nation, and in every Relation, he that feareth him, and worketh righteousness, is accepted of him. *Lord, assist me so to serve the Lord Christ in serving my Master, that howsoever I shall be defranded, or whatsoever unrighteousness I shall meet with at this day, yet I may obtain* mercy *at that day*, even the mercy of my Lord Jesus Christ unto life eternal.

The Duties of Servants.

1 To honour their Masters.

I Wish that I may honour *my Master, as one whom my God hath made my* Superiour. *If his portion on earth be small, and his person seem never so contemptible; nay, though he be a Servant*

of

of Satan, yet my reverence is due to him by vertue of Gods Ordinance. As I ought to honour him in the Lord, ſo alſo I ought to honour him for the Lord; for in reverencing my Maſter, I reverence Gods order. Its enough to ſatisfie my conſcience, whatever he be in his carriage, that my God hath ſet him over me, *and made me not his* fellow *or* familiar, *but his* Servant *and* inferiour. *Lord, whilſt others make themſelves merry at the deformity, impiety, or meanneſs of their Maſters; let me in my affections, words and actions, carry my ſelf towards him as a humble Servant and holy Chriſtian, becauſe thou haſt ſo commanded. Though ſome contemn his perſon, let me reverence his power, becauſe of thy precept.*

2 To obey their maſters.

I wiſh that I may obey my maſter after the fleſh, *yet that I may never obey him in any* fleſhly command. *I receive my food and wages to do his work, and obſerve his Will in the Lord. By putting my neck under the yoak, I profeſs my ſelf to be at his diſpoſal. If I make my own will my rule of obedience, I am both unrighteous to him, and injurious to my own ſoul. Though his Precepts be painful (if not ſinful) I am bound to ſubjection to my power. My God commandeth me to be ſubject, not onely to the good and courteous, but alſo to the froward. Lord, let me prefer thy will above all the commands of men, and be ſure to pleaſe thee, whomſoever I diſpleaſe; but let the will of my Maſter, when not oppoſite to thine, be the rule of my work, that I may obey him under thee, and for thy ſake, If I am reviled, keep me from reviling again, that I may imitate*

my

my Saviour, who being abused when he abased himself to the form of a Servant, committed all to him that judgeth righteously.

3. To be diligent in their work.

I wish that I may not be slothful in business, *but* diligent *in every* duty *that concerneth me in this relation. My time and strength are not my own, but under God my Masters; If I to gratifie any* lust, *or indulge* laziness, *deny them to him, I am a theef and rob him of his right. Whether he be present or absent, the eye of my God is ever on me to record my ways, and reward me after my works; Lord, cause me so to set thee before me, that I may be fervent in spirit about my general, and industriously diligent in my particular calling. Thou hast said,* Prov. 22. If a man be diligent in his business, he shall stand before Kings, and not before mean men. *O let me be so laborious in my place, that at last I may come to stand in thy presence, where is fulness of joy and pleasure.*

4 To be faithful to their Masters estate, relations, and especially to his soul.

I wish that I may be faithful *in the improvement of every talent committed to my trust. He that is faithful in the* unrighteous Mammon, *shall be trusted with the* true riches. *If I be faithful in a* little, *my God will make me ruler over* much; *O that Conscience to Gods precepts may provoke me, and the consideration of my own profit encourage me to shew all good fidelity in my place. I would be faithful to his estate, relations, and body, but especially in the service of his precious soul. If he be* bad *by my humble Counsel, and holy, example, I may be helpful to reform and convert him; if he be* Good, *to rejoyce and confirme him. My Saviour taught his Disciples by a* little Child. *They that could*

could not bring gold towards the Tabernacle, brought Goats hair. Lord, help me either as Naamans *ſervant to be inſtrumental to cure my Maſter of his ſpiritual Leproſie, or make me if he be a beleiver, ſome way or other, to further his ſpiritual welfare; Let him be the better for ſuch a ſervant, and me be the better for ſuch a Maſter, and both of us the better for* thy righteous ſervant who by his knowledge juſtifieth many.

Lord, if the ſervice of ſome men be ſo deſirable, The Concluſion. *becauſe their* natures *are ſo kind and* Courteous, *their* work *ſo eaſie and* comfortable, and *their* pay *ſo* ſure *and* bountiful, *what a favour, what an honour is it to ſerve thy bleſſed Majeſty, whoſe being and eſſence is* Love, *whoſe* ways are ways of pleaſantneſs, *and whoſe reward is above what* eye hath ſeen, or ear hath heard, or the heart of man can conceive? *Princes and Soveraignes have gloryed in being thy Servants. O be pleaſed to put me in ſome place under thee, though never ſo low and mean, be it but to be a* door-keeper in thy houſe, *or to ſit upon the* threſhold *there; I ſhall eſteem it above ſitting on the higheſt earthly throne. I confeſs I have played the Prodigal, and waſted the ſtock thou haſt put into my hands;* I have ſinned againſt heaven, and before thee, and am no more worthy to be called thy Son; yet, O make me as one of thy hired Servants; *then I ſhall not diſdain to do all the Offices of thy Commands to my fellow-ſervants, whom thou ſetteſt over me. Lord, enable me to ſerve them faithfully for thy ſake, and to ſerve thee truely in ſerving them, that I may hereafter enjoy the priviledges*

viledges of thy Servants in sitting down with *Abraham*, *Isaac*, and *Jacob*, in thy Kingdome, when the Children of the Kingdom shall be shut out, *where* the Servant is free from his Master, *and* the weary are at rest, *where* I *shall receive a blessed welcome from thy hands*, *and hear that happy voice*; Well done Good and faithful Servant! thou hast been faithful over a few things, I will make thee ruler over many things: Enter thou into the joy of thy Lord.

CHAP.

Chap. VIII.

How a Christian may exercise himself to godliness in Prosperity.

THirdly, Thy duty is to make Religion thy business *in all conditions*, gracious *persons* must have a carriage sutable to every *providence*.

As the year hath *Summer* and *Winter*, the natural Day, *Light* and *Darkness*; the Sea its *Ebbing* and *Flowing*; and as the Sun sometimes shineth forth *Clearly*, sometimes is under a *Cloud*, sometimes is in an *Eclipse*; so the condition of man is liable to many alterations, his life is a mixture of *mercies* and *miseries*, and often a transition from *prosperity* to *adversity*, and from *adversity* to *prosperity*. What then ought a Christian to do, but to take care that his *spiritual disposition* be answerable to his *temporal condition*?

Some men besides their ordinary wearing *apparel*, have garments ready by them, both for a *Wedding* and a *Funeral*; if they be called to either, they can habit themselves handsomely in a meet and fit livery. The Saint must not onely have his every days gracious attire, but also if he be called to *fasting* or *feasting*, to *adversity* or *prosperity*, put on raiment sutable to those seasons.

Some flying *Insects*, dress themselves according to the moneths in which they live. The *Forrester* goeth usually in *green*, in the same colour with the leaves of the trees, and the grass of the field, amongst which his ordinary walk is. Beleivers must know, both how to *want*, and how to *abound*, and cloath themselves Phil. 4. 7, 8.

selves in the same colour with the house to which they are called, whether it be the *house of mourning* or of *mirth.*

Isa. 60. 8. Cant. 2. 14. *Arist. de Gener. Animal. lib. 4. cap. 6.*

Saints are compared to *Doves* in Scripture. The *Turtles* (according to the Naturalists) can live and thrive both in *cold* and *hot* places; nay, in *Summer* they delight in a *cold*, in *Winter* in a *hot Climate.* Christians must ever, whether the World *smile* or *frown*, be going forward in their holy course, and learn in prosperity not be exalted, and in adversity not to be dejected.

It argueth an excellent constitution of body to be able to bear *heats* and *colds* without complaint and *injury* to the outward man. And truly it will speak a special frame of soul, to be able to undergo the weight of mercies and miseries, without wrong to the inward man. Extreams are very dangerous, whether of the one or the other, the medium between both is least perillous. Drought burieth the seed in the earth, moderate shower refresh the earth, immoderate drown it. Upon which ground it was that *Agar* prayed against both; *Give me neither poverty nor riches, but feed me with food convenient; lest I be full and deny thee, or lest I be poor and steal, and so take the name of my God in vain,* Pro. 30. 9, 10. Extream *want*, or extream *wealth*, are both extream temptations to wickedness. A Garment that is *fit*, is much better, then one *too big*, or *too little* for the body; if it be *too big*, its cumbersome; if *too little*, it is uneasie and troublesome. When *Giges* the most puissant King in his days, sent to the *Oracle* of *Delphos* a second time, to know who was the happiest man next to *Phedius* (whom the Oracle

Phil Nat. Hist. lib. 7. cap. 46.

Oracle had declared to be happy before, for dying in the ſervice of his Country) anſwer was made *that* Aglaus *was happier then he*; Now this *Aglaus* was a plain honeſt man, dwelling in a corner of *Arcadia*, who had a little Houſe and Land of his own, in which he employed himſelf, and with which he maintained his Family; a midling ſtaff may help a man in his journey, one very little will do ſmall ſervice, one too big will hinder him.

Becauſe both theſe conditions have their Snares and temptations, they call for the greater care and circumſpection. I ſhall therefore lay down ſome directions for each, and begin with *Proſperity*.

* *Proſperity is a condition which conſiſteth in the fruition of outward good things, as health, ſtrength, friends, riches, honours and the like*; As a *conſtellation* is a collection of many Stars, ſo a proſperous Condition is a confluence of many temporal Comforts. God in his wiſe providence is pleaſed to give ſome perſons large draughts of theſe ſugared pleaſures, *their cup runneth over*; they are in themſelves mercies, for which we may pray with humble ſubmiſſion, and for which we muſt praiſe God with holy affections; but through the corruption of our hearts, they often prove prejudicial to holineſs. Thoſe fires which were made to *warm* us, do often black and burn us. Small Veſſels carrying a great ſail are apt to be overturned with every tempeſt.

A proſperous condition is called a *ſlippery place*, Pſa. 73. 18. *Thou haſt ſet them in ſlippery places*. Thoſe that walk on Ice, had need to be wary how they ſet their feet, leaſt they ſlip and fall. It is obſervable that *Eliſha* beg'd a double portion of *Elijahs* ſpirit. Which 2 King. 2. 9.

petition may seem at first sight to savour of presumption; but if we weigh things well, there will appear great reason for it. *Elisha* saw that his Master *Elijah* had been exercised with *trials*, and *troubles* all his time; that *Ahab* and *Jezabel* had been continually beating up his quarters, and thereby forced him to keep a constant watch, and to stand night and day upon his Guard; but he foresaw that himself should be a *favourite at Court*, have the Princes eye and ear, and therefore needed a double degree of grace to be preserved upright and vigilant in such a prosperous estate.

Of all *Winds*, the *Northern*, though it be cold and sharp, is most *healthful*. The *South-wind*, though it be warm, is *hurtful*, for with its moysture and warmth it raiseth vapours which cause diseases; when the *North-wind* with its cold dryeth those vapours and purgeth the blood. *Elisha* knew that under this warm *South-wind* of prosperity, his soul would go neer to contract some distemper, if it were not fenced by an extraordinary degree of spiritual health beforehand. *If thou fainteſt in the day of adverſity, thy ſtrength is ſmall*, Pro. 24. 10. But if thou falleſt not in the day of prosperity, thy strength is great. He that is very rich and yet Religious, is richly Religious.

Because it is so rare for a person not to *decrease* in his inward estate, when he doth *increase* in his outward, God giveth these bodily *mercies* with many *Memento's*, a *comfort* and a *Caveat*; *a comfort and a Caveat. Onely take heed to thy ſelf, and keep thy ſoul diligently. When the Lord thy God ſhall have brought theee into the Land which he ſware to thy Fathers*,

thers, and shall give thee houses full of all good things, and Wells and Vineyards, and Oliveyards, then beware least thou forget the Lord. When thou hast eaten and art full, beware that thou forget not the Lord thy God, Deut. 4. 9. 23. *and* 6. 10, 11, 12. *and* 8. 10, 11. These favours are delivered (as it were) under lock and key, to bind the possessour to the good behaviour. *Epaminondas* stood sentinel, when his Citizens were at their feasts. It concerneth thee highly to use much *spiritural caution*, when thou enjoyest many *temporal comforts.*

I must tell thee that God expecteth a *crop* answerable to his *cost*, that thou shouldst be the more holy because of his bounty. There is an *Island* called *Lounda* in the *Kingdom* of *Congo*, where the Water when the Ocean ebbeth, groweth *brackish*, but when the Sea floweth, it is most *sweet*; if in the low water of Adversity, thou hast been incorrigible, it is thy sin, and to be bewailed; my work now is to perswade thee in the tide of prosperity to be profitable to thy own soul, and serviceable to the blessed God. P. Purch. vol. 2. p. 915.

First, For thine help herein, I shall onely lay down three particulars to quicken thee to circumspection in the use of creature comforts, and then show thee wherein the power of Godliness, or the making religion thy business in this condition consisteth.

1. Consider what a greivous sin it *is*, *not to serve God in the enjoyment of mercies.* Some indeed are the more *vicious*, because God is so *gracious.* The Devil would have *stones* turned into *bread*, and they turn *bread* into *stones*; and throw them at God himself. As *Tenants* maintain a sute at Law against their *Land-lords* with their own *Rent*; so they fight against the

the highest Majesty with his own mercies. The goodness of God instead of leading them to repentance, occasioneth their riot and impenitency, *Hosea*, 2. like unruly Horses they break those gears, and snap asunder those traces which should hold them together; no cords of love will hold them. The mooriſh grounds, the more shoures they have from Heaven, the more Toads and venemous creatures they breed; so many rich men the more merciful God is to them, the more sinful they are against him; but the horridness of this sin should make us hate it. Its *sad* to sin under *afflictions*. *Ahaz* is branded for it. *This is that King* Ahaz, 2 *Chron.* 28. 22. but most *sordid* to sin against *mercies*, this will stop a mans mouth, and leave him without excuse for ever, *Ezr.* 9. 6, 7, 8, 9, 13. It is lamentable to offend the Justice of God; he who hath that for his enemy, is sufficiently miserable (*Heb.* 12. 28.) but it is abominable to provoke the *love* and *goodness* of God; if *mercy* be thy foe, thou hast no friend in this or the other World.

Michael Balbus is Chronicled for a monster of *mankind*, for murthering his Prince the same night in which he had received his pardon from him. *Popilius Lenas* is registred to be a most *ungrateful Wretch*, because he struck off *Ciceros* head, who had before saved his life. O what monstrous unthankful persons are they, who like rebellious, unnatural *Absolom*, proclaim war, and fight against their own father, conspire and endeavour to rob and ruine that God, who doth maintain and enrich them!

To abuse a friend upon whom thou hast a continual dependance, and by whom thou hast thy daily sub-

ſubſiſtence, is far worſe then to abuſe a *ſtranger*; The more our obligations are to any perſon, the more of baſeneſs and unworthineſs there is in our unſutable practices; The unkindneſs of a neighbour, is not ſo bad as of a ſervant; the diſobedience of a ſervant, is not ſo evill as of a ſon: It was the holy Iſraelites *greateſt grief*, that they had not ſerved God in his *great goodneſſe*, Nehem. 9. 35. Heathens will give that love to others, which they receive from others, and do good to men who do good to them; and wilt thou be worſe then heathens? Truly if thou ſinneſt againſt the favours of God, thou ſinneſt againſt the very light of nature, *Math.* 5. 46. Though nature love ſome, yet ſhe loathes this ſin. *Lycurgus* the *Lacedemonian*, made no law againſt ingratitude, becauſe he thought no man could act ſo irrationally as to be unthankful for courteſies.

Beaſts, manifeſt ſome reſpect to them that feed and tend them. The holy Ghoſt ſaith, *be not like the Horſe and Mule*, Pſal. 32. 9. He is too bad who reſembleth a beaſt, how bad is he then, who is worſe then a brute! *The ox knowes his owner, and the aſſe his maſters crib; but Iſrael doth not know, my people doth not conſider*, Iſa. 1. 3. Shall the *Ox*, and *Aſſe*, the dulleſt of irrational creatures, acknowledg their maſter, and will not thou thy benefactour. *Hear O heavens, and give ear O earth, (ſaith God) for I have nouriſhed and brought up children, and they have rebelled againſt me; the Ox knoweth his owner*, v. 2. They live at Gods charge, and yet not to obey his command, is ſuch a grievious aſtoniſhing ſin, that even *heaven* and *earth*, thoſe ſenſeleſs creatures, ſeemed to abhor it, and to be amazed at it.

None

None sin at so dear a rate, as they who sin against the riches of mercy; God is never more incensed, then when his goodness is abused: When *Haman* wronged *Davids Ambassadors* which he sent to him out of good will, there ensued a deadly and a *bloody war*. Truly Reader, if thou abuse thy honour by making it fuel to thy pride, and thy riches by making them instruments of revenge, which God giveth thee out of good will; expect that God should both take them from thee (for what Prince will suffer *weapons* in the hands of *rebels*, and what Parent will not take away food from children that spoil it?) and also be highly provoked to destroy thee. *Amos* 2. 13. He that is higher then others in mercy, if he abuse it, must expect to be lower then others in misery. The greatness of thy burthen (be it of never such precious commodities) will sink thee the deeper into hell; the largeness of thy estate will but enlarge thy condemnation, though both be bad, yet its much better to go to hell out of a *Cottage*, then out of a *Court*. Its infinitely more eligible to have *Jobs* botches and boiles, with his poverty, then like *Judas*, to carry the bag, and betray the Saviour: Ah how pitifull is that plenty which makes way for eternal poverty!

2. Consider that *Prosperity will try thee to purpose*. The warm *Summer* discovereth those poisnous *roots* which were in *Winter* hid in the earth. As *strong* liquors try mens *brains*, and very *hot* climates try mens *bodies*; so *prosperity* will search and try mens souls; Afflictions are called *bands*, (Psal. 73. 4.) and *cords*, now when mens hands are tied down, it cannot be known what they are; the fierce, cruel nature of beasts doth not appear when they are in chains.

Cornelius

Cornelius a Lapide observeth on *Prov.* 1. 32. that the Hebrew word for *Prosperity*, is translated by the Arabick, *investigatio*, *searching*, because prosperity will search men to the quick. Walking on the top of high pinacles, will try whether mens heads are apt to be giddy or no. When the weather groweth very hot, then diseases appear.

It is a remarkable expression which *Elisha* useth to *Hazael*, When the Prophet had told him that his *present weeping* was caused by a foresight of the Courtiers *future wickedness*. *Because I know the evill which thou wilt do unto the children of Israel; Their strong holds wilt thou set on fire, their young men wilt thou slay with the sword, and wilt dash their children, and rip up their women with child. And* Hazael *said*; *but what is thy servant a dog, that he should do this great thing?* And *Elisha* answered (observe it reader) *The Lord hath shewed me, that thou shalt be King of Syria.* No more. *Power in thy hands*, will quickly discover the *pravity of thy heart*. Thy heart is now a *vessel* full of corruption; thy prosperity, and preferment, will *broach* it, and then that poisonous matter, will be discovered to thy self and others; It had never been known how *evill* some men were, if they had not enjoyed much outward *good*; When such liquors boyl over a good fire, then their froth is seen at the top.

3. Consider, *Prosperity most commonly is abused to prophaness.* We say; *It is pitty fair weather should do any harm*; yet it often doth, causing a famine, and scarcity of food: sure I am, it is a thousand pities that the mercies of God (as friends, riches, and honours) should do any hurt, yet they often do, causing neglect of God, and a famine of godliness. It was the saying

of *Frederick* the Emperor, concerning *Sigimbird Flisk*, afterward *Innocent* the fourth, advanced by him to the *Popedom*, *I have lost a Cardinall, a Friend, and got a Pope, a Foe*; God I am sure may say of many, whom he hath exalted: *I have lost seeming friends, and got reall enemies. Jesuron waxed fat, and kicked*, Deut. 32. 15. Men like beasts, the better feeding they have, and the fatter they grow, are the more wanton and unruly; Those that eat much food often surfeit, and are always the more unfit for use and for service. Foolish flies burn their wings about these candles, of outward comforts; The Camels bunch on mens backs hindereth them from entering in at the strait gate. The Sodomites were infamous for impiety, and as one occasion of it, they were famous for prosperity. *Their wickness was greivous*; *The men of Sodom were wicked, and sinners before the Lord exceedingly*, Gen. 13. 13. *Pererius.* This phrase, *before the Lord*; speaketh the high degree of their sin, it being common with the Hebrews to add the name of God, when they would increase and highten the sense; *Their wealth was great.* Sodom was a pleasant place, by reason of the overflowing of the sweet streams of *Jordan*; it is called *Eden, the Garden of the Lord*, for its fruitfulness: Carnall hearts are ever like high ways, the more dirty for the showers of heaven; Lunaticks are worst when the Moon is at the full. When the kidneys of beasts are overgrown with fat, they quickly die: *Cyrus* therefore would not suffer his *Persians* to change a barren habitation for a fruitful, saying, that dainty habitations make dainty inhabitants. *Arist. de anni-mal. l. 3. c. 17.*

None throw such tickliſh casts as those that bowl from some high ascent. Saints themselves have by these

theſe long garments been brought to ſtumble, and fall; and much hindred in their journey to Heaven. How few were ever the more pious for proſperity! *David* was *tender*, when *hunted as a Partridge*; but when he proſpered, he *declined* in piety. Ah how much did this man after Gods own heart diſgrace Religion, after his *caves* were turned into a Crown, and the *dens* (in which he had lurked) into a *Diadem*. We read of *Davids firſt ways*; it is recorded to the honour of *Jehoſaphat*, that *he walked in the firſt ways of his father David*, (2 Chron. 17. 3.) which expreſſion intimates that his *firſt ways*, when *Saul* perſecuted him, were his *beſt ways*: *David* by *reſt* contracted *ruſt*. The Iſraelites were *religious* in *Egypt*, but *rebellious* in *Canaan*: Children when ſtrangers abuſe them, run to their parents, but mind not home when they fare well abroad. The ſweet fruit *trees* of *Canaan*, bred ſtrange *worms*. The Jews in that place of *dainties and delight*, committed ſtrange *wickedneſs*. The ranker the ground was, the ranker the weeds grew. The tendereſt, and fineſt fleſh, ſooneſt corrupts and putrifieth. As men abound in *proſperity*, too too often they abound in *prophaneſs*. *Severus* the *Emperor*, was wont to ſay, *That the pooreſt Souldiers were the beſt; for as they grew rich, they grew riotous*. Coldeſt airs are moſt wholeſom, the hoteſt are many times unhealthy. The Papiſt, who when he was a Monk ſeemed very pious, and ſpread his fiſhing-net for his Table cloath (to ſhew his original) did, when he came to be Abbot, grow very proud, and caſtit by, giving this for his reaſon; that he had been all this while fiſhing for the Abbots place, which now he had caught, and therefore had no farther need of his net!

li. in vit.

When men have served their ends on God, their serving of God hath an end; while the corn is growing, the Field is well fenced; but when its carried in the Field is thrown open. When men are in expectation of mercies, religion is regarded; but when they enjoy them, it is neglected.

I shall now lay down some directions for thy carriage in prosperity, and shew thee wherein the power of godliness, or the making religion thy business in that condition consisteth.

1. Be specially watchful against *those sins, which a prosperous estate is most liable to.* As there are *sins* proper to every *calling*, and to every *constitution*, so also to every *condition. Anglers*, have their *Summer*, as well as their *Winter baits*; they have their distinct coloured gaudy flies, for several months, with which the silly fish are caught. Satan hath his baits for *prosperity*, as well as for adversity: he can put himself into the Livery of the season, to take souls, and cast them into the eternal fire. Thy duty is to watch that *door*, at which he standeth to enter; and there especially to keep a strong *guard.* Believe it, in these worldly thickets he layeth most dangerous ambushments to surprize thee at unawares.

In general, take heed of *Atheism*; let not earthly prosperity lessen either thy *love* to, or *labour* for *heavenly* things. When there is much *wool* on a sheeps back, it is sometimes caught in the *thorns*, and famished. Much wealth, much bodily mercy, hath many times so hamperd, and entangled a man, that his soul is starved. Ah how hath Satan (as *Dalilah Sampson*) tied many a soul with the *green withs* of carnal comforts! which they not being able (as he was) to break in sunder

sunder, their *spiritual strength* departeth from them. It is not seldom that that proves an occasion of forgetting God, which should be a means of remembring him. How wretchedly do some thrust him out of their *minds*, whilest he thrusteth fat morsels into their mouths! *Hosea.* 13. 6. *According to their pasture, so were they filled; they were filled, therefore have they forgotten me.* The Sun of prosperity shining powerfully on the hearth of their hearts, did put out that fire of piety, which seemed to glow there.

When the *Moon* is at the *Full*, then it darkens the Sun most, to whom it is beholding for its Fulness. Psal. 55. 19
When men are at the *full* of outward favours, they frequently obscure most the Author of them; *Themistocles* told the *Athenians*, his ungrateful Countreymen, that he was their Oak, in a storm they would call for him, and cry to him; *Who but* Themistocles *then!* But when the storm was over, they despised him; then they could banish him, then they could cut down their Oak, and burn it. Truly thus too many serve the blessed God; if poverty, or disgrace, or sickness surprize them, then none but *God*. He is (say they) the *best*, the *only* friend: then they complain to him, and lament after him; but when their afflictions are removed, and estates, or honour, or health restored, then they can do well enough without him, and banish him their hearts and souls. *Plutarch in vit.*

Job acquainteth us with the *parts* and *fruits* of some mens *prosperity* Job 21. 6. to the 16. Gods *bounty* to them is described; in life and death, 1. in *life*, in reference to their *persons*. *They live, become old, yea, are mighty in power* v. 7. *Life* is a mercy: *It is the Lords mercy that we live*, saith the Church in a low estate,

but they do not only live, but are *lusty*: so the word signifieth, sickness doth much embitter life, but they have health, nay live long, their life is a Summer-day long, as well as clear and shining; they *become old*, yea, are *mighty in power*: they sit in the chiefest seats, and are placed upon the highest pinacle.

In reference to their *relations*, *Their children are established in their sight and their off-spring before their eyes*, v.8. *They send forth their little ones like a flock, and their children dance*, v. 11. Children are great blessings, and comforts. *The children which God hath graciously given thy servant*, saith Jacob. *Many*, are a greater mercy. *Blessed is he that hath his quiver full of them.* For Parents whilst they live, to see these young plants removed into another soyl, and there to thrive and prosper, is an extraordinary increase of the favour; but they enjoyed all this.

In reference to their *habitations*: *Their houses are far from fear, neither is the rod of God upon them*, v. 9. their houses are full of outward happiness, know not what misery meaneth, their dwellings are full of outward blessings, peace and joy, not strife and grief; In regard of men, there is no force, nor violence offered to them; in regard of God he doth not execute any vengeance on them; they are free from the divine rod, as well as humane robberies.

In reference to their *Possessions*: *Their bull gendreth, and faileth not, their cow calveth, and casteth not her calfe*, v. 10. Their flocks are fruitful, as well as their wives; both the male, and the female help to encrease his herds. Where there is thus a constant conception, there must needs be an extraordinary multiplication.

Thus

Thus, whilst they *live, they spend their days in wealth.* They are not pinched with want. Their whole time is spent in a serene clime, and they enjoy a perpetual calm.

When they *die*; *In a moment they go down to the grave*, v. 13. They die quickly, and quietly; As they *live* in much *pleasure*, so they *die* without much *pain.*

Here are persons, who enjoy a prosperous condition, in its various and largest dimensions. But what is the fruit of these favours? one would think, if there be any men in the world, who will please and praise the blessed God these are the men. It seemeth impossible but such pleasant *streams* should lead them to the *Ocean* and Fountain of all their happiness. Who would not expect a holy *conclusion* from such happy *premises*? Can any be so far *possessed with a Devil*, as to break these *cords of love*, and burst these *bands of kindness* in peices! Alas, Alas: bitter fruit groweth on this sweet root; *Therefore they say unto God, Depart from us, we desire not the knowledge of thy ways. What is the Almighty, that we should serve him? And what profit shall we have, if we pray unto him?* v. 14, 15. Who would not *wonder* at such monstrous *wickedness*, that such horrid blasphemy should be the child of such heavenly bounty! That Illative particle *therefore*, may call and cause *heaven* and *earth* to be astonished. *Therefore they say unto God, Depart from us.* It had been rational, Angelical arguing; Therefore they say unto God, *Draw neer to us. If the streams are so sweet, how sweet is the fountain? If God be so good in his creatures, how good is he in his own nature? If these candles give such light; O what light is there in the Sun of righteousness* surely, it is good to be near

near him. But it is the Logick of hell to conclude as they did; *Because his hand is open to us, therefore our hearts shall be shut against him*; O what mad, what bedlam reasonings is it? *Because he is so bountiful a benefactour, wherever he cometh, therefore we will expel him out of our borders.*

Reader, Doth not thy heart rise against this abominable ingratitude? Take heed it be not thine own case, that thou dost not fight against God with his own mercies. Naturalists observe, and experience teacheth us, that in Summer, when the Sun shineth hottest, then the deep springs are coldest: Be not more remiss in thy duty, because God is so intense in his mercy. *Evagrius* notes of *Mauritius, that notwithstanding his prosperity, he retained his ancient piety:* this was rare; for usually the rankest corn is sooneſt laid. As the days lengthen, the cold strengthens; bebeware, lest as the Sun-shine of thy prosperity increaseth, thy love to God should cool.

In particular, take heed of *Pride, carnal confidence, and senslesness of others sufferings*, which three sins prosperous men are prone to.

1. *Pride*; Prosperous men are apt to be *proud*. Poor men beg, and rich men boast, *Psal.* 52. Their blood, and their *goods* rise together. Bladders filled only with wind, do *swell*, so do men with *wealth*, and outward mercie. *There are no bonds in their death, their strength is firm: They have more then heart can wish; They are not in trouble like other men, neither are they plagued like other men.* But did this heap of goodness make them *humble?* No, their hearts grew big with their herds; like the Peacock, they were proud of their gay feathers. *Therefore pride compasseth them about as a chain,*

chain, Psal. 73. 4. 5. 6. As they were high in condition, so were they also in disposition. Men in *high places* grow *giddy*, and often fall; when those that walk in low valleys, are safe. Satan serveth many, as the high wind doth the trees, first lifteth them up and, then throweth them down; first he lifteth up with pride, and then throweth them down into perdition.

The *fire* shrinks and shrivels up things to nothing, when the *water* swelleth them. The *fire* of adversity makes men *little*, ye *nothing* in their own eies, when *waters of a full cup, wrung out to men* (the Paraphrasis of prosperity) occasioneth their height, and haughtiness of heart *Job*, 33. 17. *Hos.* 13. 6.

Those that were truly gracious, and habitually humble, have in a confluence of outward comforts, manifested too much *pride:* As the waters of Nilus though all the year else, they kept within their channel, yet in times of *wheat harvest* will over flow the banks. *David*, who at other times, was as sweet and lowly as the *violet*, yet when God prospered him grew *proud*; His inward corruption broke out in that scabby expression, *Go number the people from Dan to Beersheba*, 2 Sam. 24. 2. If the Sun *fall* backward 10 degrees for *Hezekiah*, his spirit riseth higher, and goeth 10 degrees forward.

O tis hard to keep a *low* sayl in an *high* condition; and for a child of God not to applaud his own deservings as the cause of his Fathers gracious dealings. This rich *wine*, flieth into mens brains, that they know not where they are; they think themselves better men then others, because they have better means. A little of the earth, makes them great (and others small) in their own eyes.

Reader, in the highest *tide* of earthly comforts keep thy heart within the *channel:* The more mercies thou enjoyest (consider) the more thou art *endebted* to God; and surely it may humble thee that thou art in bonds for greater sums, then millions of others: Should Stage-players be proud of their borrowed robes? and why art thou of thy borrowed riches! Be thou like a *vessel*, the *fuller* thou art, make the *less sound*; and like the *stars*, the *higher* they are, the *lesser* they seem to be, and like *trees*, ever *least* at the *top* of all.

2. *Carnal confidence.* Man by nature relieth upon the creature: His earthly *inheritance*, is the foundation of his *confidence*. The world saith to man, as the Bramble to the trees in *Jothams* parable, *Come and put your trust in my shadow*, Judges, 9. 15. I will refresh you in scorching seasons. And men generally trust in these *lying vanities. The rich mans wealth is a strong city, and an high Tower in his conceit*, Pro. 10. 15. *A strong city*: As soudiers look upon a *strong city* as a good place, which they may retire to for safety, in times of flight: so worldly men in their distress, and danger, esteem their wealth the only means of relief and succour; Or as a marching army expects supply (if need be) from a well man'd and victual'd city; so men in their *fainting fits, and under* dreadful crosses, expect to be revived by their *earthly cordials. And an high Tower in his conceit*: A Tower fortified by nature and Art, and raised very high, is trusted to as an impregnable place: Rich men have as high *conceits* of their outward *comforts*, as souldiers have of their strongest *Castles*. Hence it is, that riches are called *strength*, Job 18. 12. (Not onely becaus strength is requisite to get and keep riches, *Pro.* 11. 16. but) becaus

of

of the worlds corrupt opinion of them; they esteem them their strength, and hence give them their *hope*, and *trust*. But the world was never true to them, that trusted it: *Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God.* 1 Tim. 6. 17. That which is uncertain, is no fit foundation for trust. The whole world is called a Sea of glass, *Rev.* 4. 6. because of the slipperiness of it; glasse yeilds no good footing, nor the world to them that stay themselves on it. Trust must have a sure bottome, it must be *the quiet repose of the soul, in the hands of an Almighty God, and an immutable good.* No creature hath strength sufficient to bear the weight, and stress of its fellow creature: Men by leaning on these *Thorns* (as Christ calleth them) cause them to run into their sides: and thereby *pierce themselves, through with many sorrows.*

The Huntsman catcheth the Elephant, by sawing a tree almost quite through, which the beast leaning on, falleth down, and not being able to rise, is taken. Thus Satan catcheth souls, by mens leaning on, and trusting to the comforts of their bodies. Such men deny God, and therefore God will deny them. *If I said to Gold thou art my hope, and to fine Gold thou art my confidence, I should have denied the God that is above,* Job, 31. 24. 25. Trust is the fairest respect of the creature to his Creator; It is one of the most sparkling diamonds in his crown of Glory. Now to give this to any other, is *Idolatry:* As the Heathen, so many nominal Christians pay their devotion, their trust to this goddess *Wealth.* Reader, thy work is to keep the world at a due distance, and not to give thy greatest heap the least of thy hope. Alas these things

Aristoteles divitias appellat vires, lib. 1. Polit. cap. 8.

are called water; and are as weak as water: Water may be strong enough to drown thee, but it is too waek to revive thee in thy distress, though thou drinkest it down; thou canst never rest too little on these *reeds*, nor too much on the Rock of ages. To trust God in adversity is honorable; but to trust him in prosperity, is heroical.

3. *Sensleſneſs of others miſeries.* Its hard for him who feeds high, to have his bowels pinching with others hunger: When men eat the fat, and drink the sweet, they are apt to forget them who feed on ashes, and mingle their drink with weeping. *They that drink wine in bowls, and eat calves out of the stals, too too often forget the afflictions of Joseph*, Amos 6. 4. Those that lie on down-beds, can scarce feel their brethrens cords: Their robes, and golden chaines, make them unmindful of others rags, and iron fetters. *He that is ready to slip with his feet, is a lamp despised, in the eies of him that is at ease*, Job, 12. 5. There is a twofold slipping of the feet; 1 A slipping into *sin, or corruption*, Psal, 73. 2. *My steps were almost gone; my feet had well nigh slipt*, saith the Psalmist; he meaneth, into that greivous crime of abandoning *piety*, upon occasion of wicked mens *prosperity*. Every *sin* is a *slip*, a *fall*, as well as the *first sin*. Rom. 14. 21. 1 Cor. 10. 12. Secondly, A slipping into *suffering, or affliction*; When a man descendeth from glory to ignominy; or slideth from wealth to want, or declineth in outward favours, he slippeth with his feet: The setlement of a person in safety, is set out by this, *He will not suffer thy feet to be moved*, Psal. 121. 3. And the change of a mans condition, by this. *Their feet shall slide in due time*, Deut. 32. 35. The firmness

firmneſs of a mans feet, notes the firmneſs of his eſtate; and the ſlipping of his feet, forſpeaks his fall. But as we have in the verſe, *Job* deſcribing this mans *condition* (*He that is ready to ſlip with his feet*) ſo we have others *carriage* towards him, *He is a lamp deſpiſed in the thought of him that is at eaſe.* Thoſe that are at eaſe, contemn ſuch as are in pain. They who enjoy a day of light, and comfort, ſcorn and laugh at a lamp, eſpecially, when its oyl is ſpent, to the laſt drop. Diſtreſſed *David* was the *ſong of the drunkard.* The ſame Hebrew word, ſignifieth both to be rich, and to be at eaſe; We tranſlate that, *Job*, 16. 12. *I was at eaſe*; The vulgar Lat. *I was rich*, to note that rich men, uſually mind their own eaſe, and pleaſures, not others ſorrows, and ſufferings. *Fuit opulentus, Vulg.*

Some obſerve that the Egyptian Prieſts gave their god *Apis* (a Deity, which they worſhipped in the form of an Oxe) water out of a pit or well; not the water of *Nilus*; and that (not becauſe they thought thoſe waters prophaned by the Crocodile, but) becauſe the waters of *Nilus* were fatning waters; therefore *Apis* muſt not drink them; leſt they ſhould make him ſenſleſs of the ſufferings of his ſervants, and careleſs of their ſafety; It is certain, fatning waters make men ſecure, and unmindful of others wo.

But reader, conſider, Gods command is, that in thy greateſt plenty, thou ſhouldſt ſympathize with others poverty: *Weep with them that weep*, Rom. 14. As it is with the *ſtrings* of a *Vial*, if one be touched, though the reſt be not medled with, yet they all *quaver and tremble:* So when the hand of God *toucheth* others, in their names, or eſtates, or liberties, though it paſſeth by thee, thou oughteſt to quiver, to tremble at it, and to be

be sensible of it: Surely *Nehemiah* was a None-such, who though he enjoyed much prosperity, being in great favour and high honour with his Prince, yet even then suffered in the Churches sufferings, and was troubled with the Churches troubles: O how holy was that heart, which could willingly leave a rich pleasant Court for a ragged, and tottered City! and forsake the company of illustrious Lords, for twelve years, to toyl and moyl like a day-labourer! Blessed soul! when he delivered wine to his Soveraign (for he was the Kings cup-bearer) he thought of the water which the poor subjects of Christ drank; and though his own particular condition called him to be merry, yet the sepulchres of his Fathers caused him to put on mourning, *Nehem.* 1. and 2 chap.

2. *Value thy selfe, not by thy estate in this, but by thy inheritance in the other world.* Grace will teach a Saint in poverty, to have nothing, and yet to possess all things; in plenty to have all things, and yet to possess nothing: 1 *Cor.* 7. 31. It is a sure signe of Saintship, when a Christian in the greatest confluence of creatures, can rate himself only by his *estate in the Covenant*; and a special part of godliness, for a person who hath large possessions, to over look all, and esteem himself wholly by his eternal portion; Grace is the fraught, spiritual riches the lading of the vessel; outward good things, are but the ballast; The marriner doth not value himself by his ballast, but by his fraught. As *Jobs* friends erred on the one hand, in judging him wicked, because afflicted; so many err on the other hand, in presuming themselves to be pious, because they are prosperous, and rating themselves

ſelves for heaven according to their riches on earth. *Ephraim* argued, becauſe he was *rich*, therefore he was *righteous*, *Heſea* 12.8. He had gotten him *ſubſtance*, therefore he was guilty of no *ſin*. *Dionyſius*, becauſe he found after his ſacriledge, a favourable *wind*, fancied that the gods favoured his *wickedneſs*. Some are as fooliſh as children; they value themſelves by their gay coates, and gaudy cloaths: A man may have a Shop full of earthen ware, and yet be worth little; The tenth part of that room in ſilks, and ſattins, will ſpeak a man to be worth more; A great deal of earth will not prove thee to have any real worth; A little grace, one dram of Gods ſpecial love in Chriſt, is worth millions. *My fruit is better then ſilver, and my revennes then choice gold*, Pro. 8. 19. As a painted countenance is no ſign of a good complexion; ſo neither is a fair eſtate, of a gracious, or happy condition. They may be high and have *large poſſeſſions* on earth, whoſe portion ſhall be in the *loweſt hell*: A Monkie is but a bruit, notwithſtanding its golden collar, and ſilver bels; God may (as men) give larger entertainment to ſtrangers then to his children. The *worſt* in the world have often *moſt* of the world *Job*. 21. 7, to the 16. Some live in a ſerene *clime*, and enjoy a conſtant *calm* here, who muſt dwel hereafter amongſt terrible tempeſts, and in an *eternal ſtorm*. The unclean beaſts, as the *bear*, and *vulture*, may be ſpared, when the clean, as the *Lamb* and *Dove* may be ſacrificed. Veſſels which are empty ſwim at the *top*, when thoſe that are full of Gold ſinke to the *bottome*; Hearts empty of grace may proſper, when they which are full may periſh, *Eccleſ*. 7. 15. Some indeed have their eſtates as children their proviſion

sion from a loving Father; but others as prisoners, their allowance till the day of their execution.

There is a great difference between a glistering tumour in the face, and true beauty; and as wide a distance between outward plenty, and inward prosperity; Many say, *Who will shew us any good?* Psal. 4. 6. God may shew them much *good*, to whom he sheweth no *good will*: I am *sore displeased*, *saith* God, *with the Heathen that are at ease*, Zach. 1. 15. These Heathen were at *ease*, when they had no true *rest*; for at the same time, they were under Gods wrath.

Heb. 12. 6. God punisheth some in *mercy*, and prospereth others in *fury*; *Jerusalems* case was never worse then when God said, *My fury shall depart from thee*; *I will be quiet, and no more angry*, Ezek. 16. 42. The fire of Gods anger is never more hot, then when it is thus kept in, and not suffered to break out. When he intendeth to use the Axe, or Sword, he spareth the rod: Prisoners escape whipping, who are to be hanged, or to be executed: We do not lop or prune those trees, which we intend within a short time to cut down for the fire. Alas! reader, it is ill valuing thy selfe by the Sun-shine of common providence, when thousands have it, who shall miss the undefiled inheritance. Many enjoy fair weather as they pass on to endless wo. The *Dolphin* sports most before a *tempest*. When the air is most clear, then cometh the great *Thunder*. Thou mayst be like stubble laid out a drying, to burn in hell. *Marullus* telleth a story how *Ambrose* came to a great mans house, who boasted to him, that he had never suffered any affliction, whereupon the Father hasted away, *least* saith he, *I should perish with the man that ever prospered*; but he was no sooner

Marul. lib. 5 cap. 3.

sooner out of doors, but the earth opened her mouth and swallowed up man and house too. God may defer thee, when he doth not discharge thee; nay as an arrow, the more drawn back by a strong hand, the deeper it piercheth; so the longer it is before God reckoneth, the greater will be the sum of wrath when he cometh to pay thee: Esteem thy self therefore so much worth, as thou art for the other world. Rate thy self by thy treasure in heaven, by the pardon of thy sins, by thine interest in Christ, and by the *durable riches and righteousness*; these only are the mercies which are worth thousand millions; others are but painted cards, and brass counters to these: Outward mercies serve the flesh, and last for a brittle life; but these mercies concern the *soul*, and relate to *eternity*.

3. *Let God alone have the glory of outward mercies.* Do not crown thine own head with Lawrel, but pay thy *rent* of Land and praise to God alone, who is the true *Land Lord*. The merchant for non-payment of *custome*, forfeits his *Commodities*.

It is Gods bounty which filleth thy *heapes*, and therefore his *Glory* must fill thy *heart*: Art thou *rich*? *The Lord maketh poor, and maketh rich*, 1 Sam. 2. 7. He maketh their persons: The needy and wealthy, are both his workmanship. He is the maker of their *portions*: It is from him that some have plenty, and others poverty, *Pro.* 22. 2. He is the maker of the *Partition*. Civil differences, as well as spiritual, are from God; *Earth* drops out of *Heaven*. The *crums* of this life, are Gods gift, as well as the *Crown* of a better life. This is the blessing of his Throne, that of his footstool. 'Tis the son of *Joseph* who causeth the

cup of *Gold* to be put into *Benjamins* sack No man cuts out his own fortune, or contrives his own condition.

Hast thou *Honour*? God is the author of it; *Promotion cometh neither from the East, nor from the West, nor from the South; but God is the Judge, he putteth down one, and setteth up another*, Psal. 75. 6, 7. Not any wind from any quarter of the earth can blow one man above another. *High Mountains* are of Gods making, as well as the low Valleys, and Mole-hils. None ever mounted into the saddle of preferment, but Gods providence held the stirrup for him. It is reported of one of the Kings of *France*, that he should say, *Thousands were born the same day (in my Dominions) that I was, yet none of them born to such Dignity as I am; how much therefore am I bound to God!* God may speak truly, what Satan did falsly, of the riches, honours and pleasures of this world; *All these are mine, and to whomsoever I will, I give them*, Luke 4. 6. Now as all these comforts are from God, so the credit of them all must be to God. As golden vessels do not retain the beams of the Sun which they receive, but return them back, and double them by reflection; so men who receive from the Sun of righteousness, many warm refreshing mercies, must reflect them back in glory and praise to the Author of them.

Reader, if thy lot is fallen in a fruitful Land, be not unthankful, do not bury Gods blessings in the grave of ingratitude: Many a man is like a Bucket, which being empty, and let down into the Well, doth (as it were) open its mouth to receive water, but being once full, sheweth its back only to the Well that gave it; Their mouths are open for mercies,

cies, as the chopt earth gapes for rain, but when satisfied shutteth again; when they enjoy their desired blessings, their hearts are shut, and they turn their backs upon God. Beware of this sin: As the beams of the stars return (as far back as they can) to glorifie the face of the Sun, which giveth them their beauty; so thy soul should be enlarged, as far as is possible, to praise God for his bounty: The bird when got on a high tree, singeth more sweetly then on the ground; the more highly God advanceth thee, the more sweetly thou shouldst sing his praise, and advance him.

It was a fault observed, and condemned in the *Carthaginians*; that whereas they were sprung from *Tyrus*, and used yearly (when they were mean and poor) to send tythe of their incomes to *Hercules*, the Peculiar God of the *Tyrians*; when they grew rich and wealthy, they neglected to send: How many serve the true God, as these Heathen their false God, owning him when they have little, but set light by him when they are laden with benefits! Holy *David* was of another carriage; When God blessed him in bestowing real mercies, he blessed God in acknowledging them to his glory: *Bless the Lord, O my soul, and forget not all his benefits*, Psal. 103. 2. The holy Jews by giving fit names to persons, seasons, and things, which were monuments of Gods mercies, kept his favours always in memory, *Ester* 9. 21, 22. *Gen.* 42. 51, 52. *Gen.* 22. 21, 22. *Gen.* 33. 20. *Exod.* 17. 15. The benefit hereby will be to thy self, not to God. As an Orator by his speech, addeth no real worth to the person whom he commendeth, but only declareth what is in him; so by giving glory

Diod. Sic. lib. 20.

to God, thou only acknowledgest what is in God, addest nothing to God; but as the vapours which are sent from the earth, thick and foggy, are returned to it in silver showers: so thy praises of him, though imperfect, will be returned back, and much to thy profit.

It may be Reader thou art one whom God hath exalted from a poor and low, to a plentiful and high condition: Remember thy former poverty to his praise; Do as *David* did, He took special notice that God took him from following sheep, to feed his people *Israel*: If God remember thee in thy *low estate*, thou mayst well remember him thy *high estate*. God gave special command to the *Israelites*, that when they came into the land of *Canaan*, a land flowing with milk and hony, they should bring a basket of the first fruits, and set it down before the Altar of the Lord, and say, *A Syrian ready to perish was our Father, and he went down into* Egypt, *and sojourned there, with a few, and became a nation great, mighty, and populous; And the Egyptians evill intreated us, and the Lord brought us forth with a mighty hand, into this land; And now behold, we have brought the first fruits of the land, which thou O Lord hast given us*, Deut. 26. 1, to 12. The reason of this command, was because the acknowledgment of their former penury did inhance the price of their present plenty and thereby tended much to Gods glory.

It is storied of *Agathocles* King of *Sicily*, that having been before a Potters son, he would always be served in *earthen vessels*, to put him in mind of his former meaness: But as our proverb, The Priest forgets that ever he was Clark, men usually are forgetful of

of what they were, and so the less thankful for what they are.

4. *Love God the more for the mercies he bestoweth on thee.* We ought indeed to love God principally for himself. His own *perfections*, not our *possessions*, must be the Original of our affection. That servant is mercenary, who worketh only for wages: And that love of a wife is *spurious*, which is placed on the husbands portion; true love is fixed on his person; yet as fire which hath fuel enough to burn of it self, flameth out the more by having oyl poured upon it; so the mercies which flow from God, must encrease that fire of a Christian love, which is founded in, and abundantly fed by those excellencies that are in God. The love of the man after Gods own heart was much helpt by the bounty of Gods hand; *A Psalm of David, in the day wherein God delivered him out of the hands of all his enemies, and from the hands of Saul; I will love thee O Lord my strength*, Psal. 18. title and 1. v. The *heat* of his love was great, *I will love thee dearly, and entirely* (saith the Original) *from the very bottom of my bowels*; *Davids* affection to God, was not only without dissimulation, but also above his expressions. His heart was too *hot* for his *tongue*; it was little else but a *live coal*, or lump of love. But Reader, if thou wouldst know what was the *bellows*, which blew it up into such an heat; Truly Gods *blessings*; His deliverance from his foes, made him such a debtour to the fountain of it; and his heart was so exceedingly taken with it, that having little else to give, he bestoweth his highest, his hottest love. As the ear of corn, the more it is laden, bendeth the more to the earth, the Original of its fulness; so a graciout soul the

the fuller it is of favours, the more it bendeth and enclineth towards God, the Author of them.

Some indeed, who have abundance of outward favours, fall in love, like children with their fine cloaths, and affect them above their Fathers. But as *Austin* saith, *That love is adulterous, and the love of an harlot, which is greater to the gift, then to the Giver.* Temporal comforts may be in our *houses*, but the God of consolations must be in our *hearts*. Bodily blessings are compared to *thorns*, Mat. 13. Thorny hedges are about our fields, not in them; our estates may be about us, but not within us. Thorns may do well enough in a man hand; but if they once pierce his heart, he is in danger of death: It is observable, that all these things here below, are said to be *put under our feet*, Psal. 8. 6. Why *under our feet?* but because they as a stirrup, or foot-stoole should raise our hearts higher, and mount our minds nearer to our God. A Trunk of silver, if above us, will press us down; if under us, will lift us up.

Engagements to a bountiful benefactour, work much upon an ingenuous spirit. *Every man is a friend to him that giveth gifts*, Pro. 19. 7. But how should our infinite obligations to the blessed Creator, work upon us! The *ice* we know which hangeth on the eaves of the house, though it endure the *blasts* of the *wind*, yet it is dissolved by the *shining* of the *Sun*. Though under the cold of *adversity*, thou hast been frozen; yet let the Sunshine of prosperity thaw and melt thy spirit into the love of God. As men by presents woo, and endeavour to gain the affections of Maidens; so God by mercies, seeketh to get the love of men and women. *I beseech you by the mercies of God,*

give

give up your ſouls and bodies a living ſacrifice to God, Rom. 12. 1. The flint though it be not broken upon the hard pebbles, yet it is upon the ſoft Pillow. *The goodneſs of God ſhould lead thee to repentance.*

It is ſad for thee, like the dead ſea, to drink in the pleaſant ſtreams of *Jordan*, and to be never the ſweeter; to receive many kindneſſes from God, and not to be the more in love with God; Reader, do thou rather ſay as the *Pſalmiſt*, *I will love the Lord becauſe he hath heard the voice of my ſupplication*, pſ. 116. 1. That God may ſay of thee, as once of *Iſrael*; *With loving kindneſs I have drawn him*, Jer. 31. 3. Bleſſings are binders; we read of cords of a man, and bands of love, let them draw and bind thy heart cloſe to God. A Pewter diſh ſet againſt a good fire will reflect much heat back, towards the fire again: Surely the great fire of Gods love, may well make thee reflect ſome love back to him again.

5. *Do God the more abundant ſervice*: The more liberally God ſoweth, the more liberally he ſhould reap. The more wages men give, the more work they expect. Where the Sun ſhineth hotteſt, there are the biggeſt and the beſt fruits; Some obſerve that *Solomons* Altar, was four times as large, as that which *Moſes* made, *Exod.* 27. 1. to teach us, that as our *peace and plenty* increaſe, ſo muſt our *piety*, in a due proportion. *Charge them that are rich in this world, that they do good, and be rich in good works* 1 Tim. 6. 17, 18. Thoſe that are *rich in goods*, and wealth, muſt be *rich in good works*. To do a *little* good, will not be ſufficient for them who have received *much good*. As men increaſe in their eſtates, ſo they advance in their attire and behaviour. The rents which men

men pay, are answerable to the land which they enjoy: *Hezekiah* returned somwhat to God, but he returned not to the Lord according to his benefits; therefore there was wrath upon him, from the Lord, 1 *Chron.* 32. and 25. The greater thy receivings are in this world, the greater will thy reckonings be in the other world. He that receiveth five talents, by trading gaineth five more; if he had got but two more (as he did, who received but two) his Lord would not have counted, and called him *a good and faithful servant*, Mat. 25. We look that our beasts should serve us according to their keeping; the better they are kept, the more service they should do us: Surely God may expect the same of us. Fat pastures and lean Souls do not agree: Those good trees whose roots spread farthest, and derive most of the earths fatness, do bring forth the more fruit for it. Shall plants and beasts thrive answerable to what they receive, and man only in his work be unsutable to his Masters charge? The ship, the fairer the wind is, moveth the more swiftly; the bird, the larger her wings are, flyeth the more speedily; and shall man be shamed by these?

Those who enjoy many mercies (as the Father saith of rich men) have *more tooles* to work with, then others; they have more opportunities for closet duties, and publike Ordinances, they have more influence upon inferiours, who have many times some dependence on them; they have many advantages to do good, and receive good, which others have not; when others are working hard, to earn bread for their families, or they must starve, these men may go to their chambers, and beg hard for the bread of life; they have

have more time, and more talents to trade with; and must do much more work, or they will hear at last, *Cast the unprofitable servant into utter darkness*; the man did not waste his talent, but because he did not improve it.

Most come short of trading sutable to their talents. As bels when raising, strike thick, but when raised, are set and still; So many when in hope of outward good things, do some what for God, who when they are largely blest with them, will do little or nothing. *Plutarch* observeth that the *Asse* hath the fattest heart, and is the dullest of all beasts; They who have the fattest possessions are generally the dullest in the matters of religion; like the Sun, they move most slowly, when highest in the *Zodiack*. O tis far better to be a low tree & fruitful, then a tall one and barren. In this twere well if great men would resemble the Sun; though other Planets are above him, for he is seated in the middle, yet he is most serviceable; *Saturn*, *Jupiter* and *Mars*, are before him in place, but he is before them in use.

God in the fore quoted place commandeth persons who prosper, to be *ready to distribute, and willing to comunicate*: God therefore makes some *poor*, and some *rich*, that the one might be able to give, and the other to receive. The fuller the Clouds are, the more they refresh others with their showers. The more mercy thou receivest, the more thou art to shew. *Seneca* calleth uncharitable rich men, *Arcas Chests*; made only to hold, and take in; they are all for *keeping*, for laying up. *Thou hast goods laid up*, not a word of *laying out*: The superficies of the earth is most barren, not capable (say the Naturalists) of the 1 Tim. 6. 17. 18.

leaſt improvement, where the richeſt mines are in its bowels. But Saints have not ſo learned Chriſt; They know its one thing to be *rich in this world*, another thing to be *rich for a better world* and that an opportunity to *give* is a favour and grace, (2 Cor. 8. 1.) and accordingly they improve it: *Davids* heart was much affected with this favour, that he had abilitie to give any thing to God: *Our God we thank and praiſe thy glorious Name; But who am I, and what is my people, that we ſhould be able to offer ſo willingly after this ſort; for all things come of thee, and of thine own have we given thee*, 1 Chron. 29. 13, 14. What a mercy did he eſteem it, that God ſhould give him both *means*, and a *mind* to give them back to him!

The great Luminary of the World, draweth up vapours into the air, not to keep them there, but to return them to the earth for its relief and the advantage of many.

Bernard reporteth of Pope *Eugenius*, that meeting an honeſt poor Biſhop, he gave him certain jewels to preſent him with; Sure I am, that all that wealth which we give to God, either by poor perſons, or other pious uſes, is given us firſt by God.

We blame that Gentleman, who being nobly entertained at his friends houſe, doth not remember the ſervants: Surely he is more ſordid and baſe, whom God feedeth, nay and feaſteth dayly, if he doth not remember the ſervants of God. This kindneſs God takes as done to himſelfe, and puts it down in his own debt book, reſolving to pay it; *He that giveth to the poor, lendeth to the Lord, and he will repay him*, Pro. 19. 17. God paid *Jonathan*, in *Mephiboſheth* for all his kindneſs to *David*, and ſeemeth to ſay to every rich

rich charitable person, as *Paul* wrote to *Philemon* concerning *Onesimus*; If that poor man or woman, owe thee any thing, set that on mine account; I have written it with my own hand, I will repay it. *Philemon* v. 9. sutable to which is the form of begging in *Italy*; *Fate ben per voi* (not as ours in England, *bestow somwhat for the Lords sake but*) *Do good for your own sake*: Giving is the best way of thriving. Wels that are drawn, spring more freely. The Widows oyl increased by pouring out.

6. *In prosperity prepare for adversity. Summer* will not last all the year, therefore men provide for *Winter*. The *wind* will not always set in one corner, the South wind of prosperity now bloweth, but expect the North wind of adversity: If thou hast two *heavens*, thou hast more then Christ himself had. *Babylon* indeed said, I sit as a Queen and shall see no sorrow, *Rev.* 18. 7. She saw her state was high; *A Queen*, and she presumed that it was firm by her posture in her place; *I sit as a Queen*; But the greater her presumption was, the greater her destruction was. Prosperity is not tied to us; as *Dionisius* thought his Kingdom was to him, as chains of Adamant, *Job* 3. 25. *The thing that I feared is come upon me.* There is a fear of wisdome and caution, as also a fear of torment and vexation; *Jobs* fear was the former, like *Noah* being moved with fear, he prepared an Ark before the Flood came. *Elian. var. Hist.* l. 2.

The *Atheist* by his prosperous condition, is wholly unfitted for affliction. He is so used to *great fires*, and *soft beds*, that when he cometh to *sharp air*, and *stormy weather*, he *sickens* and *dieth*. As *Hannibals* souldiers, were so much effeminated by the pleasures

they enjoyed at *Capua*, that their bodies being uſed to *fine raiment*, could not bear the weight of *heavy armour*; and their heads being uſed to *ſilken* night-caps, could not endure *iron* head-peices. *I fear that neck, ſaith* Tertullian, *which is uſed to pearl chains, will hardly offer it ſelfe to the ſword.* But Chriſtians are better taught, then in ſuch times to neglect preparation for trials. Some obſerve this piece of providence in the *Hedghog*, that in Summer, ſhe hoardeth up food in ſome hollow tree, where ſhe hideth her ſelf in hard weather. Surely the Chriſtian ſhould not be inferiour in prudence to this creature; but lay up againſt a dear year. The *Egyptians* in time of plenty laid up abundantly againſt the ſeven years of Famine, or otherwiſe they might have ſtarved. The Chriſtian muſt in fair weather provide for a rainy day, in health and life, prepare for ſickneſs and death, or he will be undone eternally. O how cutting is affliction, how killing is death to them, whom they ſurpriſe on a ſudden! Sudden extraordinary mercies, have like a great quantity of ſtrong waters, ſlain ſome; but what then will ſudden extraordinary miſeries do? Sudden evils are the ſoreſt evils; the moſt ſearching evils.

Ariſt. lib. de Gen. cap. 5.

He that is ready armed, and prepared for his enemy, hath a very great advantage of him who is ſurpriſed on a ſudden, and when he is not aware. Some ſay of the *Cockatrice*, if a man ſee him firſt, he dieth, but if he ſee the man firſt, the man dieth. If a Chriſtian ſee affliction firſt, by a provident foreſight, it loſeth all its *rigour* and *venom*, it can do a man no harm; but if that ſee a man firſt, it often killeth him; as ſtrong Phyſick meeting with a very foul body, it haſteneth his end.

The

The Ship must be rig'd before the storm; for then 'twill be too late. *Cesar* cashierd that souldier who was found whetting his weapons, when he should have been using them. It will be sad with thee if thy grace be to get (as it was with the five foolish Virgins) when thy grace is to use; and God should call thee to a winter of affliction, before thou hast laid in provision. Its very sad, but certain, many mans work is to do when his time is done.

Naturalists observe, that whilst the *Halcyon* bird is breeding her egs, and bringing forth her young, there is usually *fair weather* (whence we call good times *Halcyon Days*) she neglecteth not any of those days, but sitteth close on her nest, and is very diligent in bringing forth, lest if there should be a change of weather, the waters should grow high, and her young-ones be in danger of drowning. Reader, now God giveth thee health and strength, and Sabbaths and Seasons of Grace, do not loyter, but improve them to the uttermost, in laying up a good foundation against the time of need: Alas, thou knowest not how soon the weather may alter, God may speedily call thee to great *changes* in thy life; he will certainly call thee to a great *change* at death; and how wilt thou do to undergo them, if thou dost not make preparation for them? It is preparation for suffering which will cause them to be not *mortal*, but *medicinal* to thy soul. *Plin. nat. Hist. l.* 10. *cap.* 13.

As *Anaxagoras* said when he heard of his Sons death, *Scio me genuisse mortalem*, I know that I begot one that was mortal: So when a Christian shall be called from wealth to want, from prosperity to persecution; if he can say, *I know that Christ and his cross usually*

uſually go together; I know that all who will live godly in Chriſt Jeſus muſt ſuffer perſecution; and that I muſt through many tribulations enter into the Kingdom of Heaven; I know that Religion might coſt me my eſtate, my limbs, my liberty and my life; that if I would reign with Chriſt I muſt ſuffer with him: All this I know beforehand, and I reſolved upon it, and provided for it. The croſs will never break the back of this man. The holy Apoſtle did beleive that *bonds and afflictions did abide him in every City, Act.* 20. 23. and being *forewarned*, he was *fore-armed*; he looked for thoſe gueſts, and provided againſt their coming; hence it was that he was ſo pious and patient under, and ſo victrious over them all. A perſon, who now enjoyeth Honours, and riches, who prepareth for diſgrace and want, when God calleth him to it, is like one that deſcendeth from the uppermoſt room in an high houſe to the Cellar, the lowermoſt, by *ſtairs* he cometh ſafely down; whereas another who is unprepared, when he is brought from an high to a low eſtate, doth (as the Devil would have had Chriſt) caſt himſelf down from the pinacle of the Temple and thereby break his neck. *A prudent man* (ſaith the wiſeman) *foreſeeth evil, and hideth himſelf; but the ſimple paſs on and are puniſhed, Prov.* 27. 12. *Afflictions* are often called *Falls* in Scripture. A wiſe man when he *falls* (poſſibly from freedom to fetters, from ſoundneſs to ſickneſs, from life to death) he falleth *forwards* (which is a great advantage to a man, his hands will help therein to ſecure his head) he falleth into thoſe troubles he did *foreſee*, and for which he did provide and forecaſt: But when a *ſimple* man falleth (it may be from glory to ignominy, from a pallace to a priſon,

prison, from life to death) he falleth *backward*, like old *Ely*, and breaks his neck; he did not think of it beforehand, nor prepare for it, and therefore his *fall* is his *downfal*. He (many times) never riseth more; when once he is thrown he is overthrown for ever. To help thee herein, I shall advise thee to these two things.

First, *Be sure thy peace be made with God*; when the back is sound, a man may carry a burden chearfully, but if the back be wounded and sore, a smal burden will put a man to much pain, nay he will be ready to flinch, and shrink, and throw it off: So when the Conscience is sore with the guilt of sin, and curse of the Law, and wrath of God, and fear of Hell fire; what torture and torment will afflictions put this man to; a small sword with these edges will cut deep, a little potion imbittered with these ingredients will make his Back and Belly, his Head and Heart, and all to ake to purpose. But when the Conscience is sound, as being healed by the blood of Christ, and thereby reconciled to the blessed God, this man may bear a great burden with courage, and bid what ever befalls him welcome, as knowing it comes from a God in Covenant; *Rom.* 5. 1, 2, 3. *Being justified by faith we have peace with God, through our Lord Jesus Christ. We glory in tribulation*; We glory in disgrace, we triumph in troubles; καυχώμεν, the word speaketh the highest note that joy can possibly reach; joy with *boasting, with exultation.* But mark Reader, the rich wine which did thus raise the spirits and rejoyce the hearts of Christians. *Being justified by faith, we have peace with God*: Peace with God hath such a sweetning property, that it will make the bitterest potion

potion pleaſant. They need not fear the ſaddeſt fits whoever carry this rich cordial about them; what dangers and deaths may not they look in the face, who have a reconciled God to countenance and encourage them?

A perſon who hath ſecured his *Eternal Life*, may with courage bear any *Temporal Loſſes*. What is *ſickneſs* of the *body* to him who hath a *ſound ſoul*? how little are they troubled at the *frowns of men*, who enjoy the *favour of God*? The Hebrews could take the ſpoiling of their *goods joyfully*, *knowing that they had a more enduring ſubſtance*, Heb. 10. 34. They who have all their *portion and happineſs* in outward things may well lay the loſs of them to heart, for they are undone; they were worth but a little, and this little is loſt: But he that hath God for his friend may abide the moſt fiery tryal without fear.

When there cometh a ſtorm, and the ſhip leaketh, how can it do otherwiſe then ſink? Friend, if a ſtorm of ſome extraordinary civil danger, or of ſickneſs or death come, and the veſſel of thy ſoul leak, be found in a carnal unregenerate ſtate, having God for thine Enemy, and Hell for thy heritage, it is impoſſible but thou ſhouldſt ſink into the gulf of miſery and deſparation. Oh how wilt thou do to behold or undergo that danger, which for ought thou knoweſt may both kill thee and damn thee! Saints themſelves when they have but a little crack by ſome ſin in their peace with God, have ſounded but harſhly when they have been ſtricken and afflicted.

Sin is the *ſting* of every *ſuffering*, if that be taken out, trouble may hum and make a noiſe, but it can never

never *harm* a Christian. Get but thy sins pardoned, and thy God pacified, and thou needest not fear the wrath of *Men*, or rage of *Devils*. He that hath drunk poison, vomits it quickly up, or if he drinketh after it he dieth. When thou art overtaken in sin, be quick in thy repentance, and petition for *pardon*, that so affliction may not surprize thee before thou hast made thy *peace*. The great question to every affliction must be that which the *Elders* propounded to *Samuel* when they *trembled at his coming*, *Comest thou peaceably?* If it answer, *Peaceably*; *From a God at peace with thee*, all will be well; Thou mayst bid it *welcome*, though it be Death it self, for it cometh purposely to anoint thee, (as *Samuel* did *David*) to a glorious and eternal Kingdom. 1 Sam. 16.

2. If thou wouldst in prosperity prepare for adversity, *Get thine affections mortified to all the comforts of this life.* Though outward favours cling *about* thee, yet let thine heart climb *above* them. He who counteth all *worldly gaines* to be *small*, will never count any wordly loss to be *great*. Excessive *love* to the creature causeth excessive *greif* in the loss of creatures. A man may pull off his *Glove* quickly and quietly, but not his *skin*, because this sticks *close* to his flesh. The closer the world cleaves to us, the harder t will be to part it from us. *Eum nulla adversitas deiicit; quem nulla prosperitas corrumpit.* Greg. Mor.

Jacob was overmuch perplexed at *Josephs* supposed death; though his children came to comfort him, he refused to be comforted; but mark the cause of his impatient carriage, *He over-loved*, he *over-valued him*, Gen. 37. 35. What we *over-*

love in the fruition, we *over-lament* in its amission; we never erre in our *actions*, till we erre in our *affections*; and we never erre in our *affections* till we erre in our *judgements*. According to the price we set upon things, such is our pleasure and joy in their presence, and our pain and sorrow in their absence; they who esteem the World as their portion, may well weep and wail at parting. He who wisely rates the World according to its true worth (*Vanity of Vanities, all is Vanity*) will neither be proud of its smiles, nor perplexed much at its frowns.

Holy *Paul* was ready for all conditions, *I am ready not onely to be bound, but also to dye for the name of the Lord Jesus.* 'Twas all one to him whether God called him to a *Prison*, or to a *Pallace*; to a *pleasant Dinner*, or a *painful Death*. But what made him so *indifferent*, and so ready for worldly *afflictions*? Truely, because he had mortified his *earthly affections*. He was *crucified to the World*; As a *dead* man, he did neither hear its *musick*, nor fear its *furnace*; as a crucified person he was neither tickled with its *favours*, nor troubled at its *fury*. *Acts* 21. 13. *Gal.* 6. 14. Its easie to cut off the limbs of a dead man; whether he be used *courteously* or *cruelly* its all one to him, for he takes notice of neither. He who is dead to the world, is the onely man that lives indeed.

Fidem secunda poscunt, adversa exigunt, Senec. *in* Agamem.

He may defie earth and hell, and be happy in spight of both, who hath but an heart weaned from the earth, and placed in heaven. Reader, thou wilt patiently bear the *loss* of that to which thou hast but little *love*. It will be no hard thing to perswade

swade thee to *live apart* from the world, if before hand thou hast given it a *Bill of Divorce*. Study the emptiness of sublunary things, and when God puts them into thy hands, do thou put them under thy feet; hereby thou wilt be contented to leave them at Gods call.

The *Meteors* which are caused by *Fogs* that arise out of the *earth*, never imprint any real evil on the *Sun* and *Stars*, which are *far distant*; but in the *lower Region*, by reason of their nearness to the earth, they often break out into *thunder and lightning*. When earthly comforts lye near the heart, they must needs cause strange storms and tempests, but when the heart is far from them, and much above them, there is no danger of evil by them. Therefore Friend, love Heaven as thy *Paradise*, and look on earth but as the place of thy *Pilgrimage*; then thou will chearfully travail in all ways, whether *fair* or *foul*, twill be enough that they lead to thy *home*.

Tempore sic duro est inspicienda fides. Ovid.

What I am now writing, is of no mean concernment to thy soul. Troubles will come possibly, nay, probably in the day of thy life, however in an hour of death, and what wilt thou do to meet those miseries if thou art unarmed? *Tacitus* speaketh of *Cæsina* (*Annal. l.* 1.) That he was acquainted with dangers before hand, and therefore so provident for them, as not to be fearful of them. None feel evil more when it comes, then those who would not prepare for them.

Thus Reader, I have finished what I intended to offer touching thy godliness in a prosperous estate. Shall I perswade thee so to demean thy self in it,

that thy temporal benefits may not prove spiritual Curses, but spiritual blessings. *Josephus* tells us that *Jesus* the Son of *Alphæus* was by commandment of *Annas* the High Priest, thrown down from the Pinacle of the Temple at *Jerusalem*, and so lost his natural life. Alas! how many hath Satan thrown down from the Pinacle of their high places and preferments to the loss of their eternal lives! He catcheth those fish in a *glistering pool*, which he could not in a troubled *Sea*; Though he could not get Christ to turn *stones* into *bread*, yet he gets men to turn *bread* into stones; the mercies of God into the weapons of unrighteousness.

Antiq. 20. cap. 8

Camerer. Med. Hist. Cent. 1. cap. 20.

Plancus Plautius hiding himself in the time of the proscription was found out onely by the smell of the sweet oyls wherewith he was wont luxuriously to anoint himself, and so slayn. Take thou heed Reader, lest what is given thee for meat to be nutritive be turned into poison, and prove destructive; but consider Gods end in all his gracious acts, and endeavour to answer it. *He brought forth his people with joy, and his chosen with gladness; And gave them the Land of the Heathen, and they inherited the labour of the people. That they might observe his statutes, and keep his Laws. Praise ye the Lord*, Psal. 105. 43, 44, 45.

A Good

A Good Wish of a Christian in Prosperity, where in the former heads are Epitomized.

A *Prosperous condition, being a sweet fruit of divine beneficence, and a strong obligation to obedience, both as it encourageth me to serve so bountiful a Master, and as it affordeth me more* talents *and* instruments *of doing his work; I Wish that I may never* turn his grace into wantonness, *nor suffer the* showres *of Heavens mercy, to increase or ripen the* weeds *of my corruptions; but that as the heat of the* Sun *putteth out the fire, so the warm beams of divine love may extinguish the fire of lust in my soul, and my heart may be so affected with his bounty, as to be the more abundant in duty. O! that though others feed their hellish flame of Uncleanness, Drunkenness, Pride, Revenge and Atheism with such fuel, as if they were* delivered to do all these Abominations, *yet I may* fear the Lord and his goodness, and the Goodness of my God may lead me to repentance! *Lord, since the renouation of my nature, and the reformation of my life, is the message upon which thou sendest thy mercies, let me never cause thee to miss of thine* end, *nor them of their* errand; *but let thy mercies prevail with me, to* present my body a living sacrifice, holy and acceptable to thy Majesty, which is my reasonable service, *Rom.* 12. 1.

Motives, To mind godliness in Prosperity.

I desire that I may often and seriously consider the horrid, hainous nature of sins against divine favours, the more to quicken me to Caution, least I should abuse my Gods compassions. If the word of God brand

1 Its a great sin to abuse mercies.

Ahaz.

Ahaz *for sinning in his distress, with how black a coal shall I be markt by God himself, if I sin after deliverances? If not to hear the voice of the* rod, *bring down such wrath; what fury will be my portion, if I am deaf to the intreaties of mercy? When justice pursueth me, mercy can protect me; but if by abusing* mercy *I make it my* Foe, *how can I ever hope to have* justice *my* Friend! *If it be unworthiness, and a high wickedness to fight against a Prince, with a costly Sword which he had sent his Subject as a present, what is it for me to fight against God himself with his own favours! Christians must* do good for evil; *how contrary am I then to a Christian, if I return* evil for good? *Heathen themselves will requite* good with good, *and have abhord the contrary, and shall I put off the nature of a* man? *The* Ox (*though a dull beast*) knoweth his owner, *and shall I be below a* Brute? *If my God be provoked with them that return* evil for evil *to their fellow-creatures, how much will he be incensed if I return* evil for good, *and that to himself, the infinite Creatour? Great persons cannot endure that their favours should be slighted, and will my God bear it; if his mercies be abused? Lord, should I as* Benhadad *against* Ahab, *War against thee with that life which thou hast given me, would it not at last prove my death? And Ah! how miserable would it be to be prest to death with the weight of mercies, and to sink into Hell under a load of loving kindness? O let me never be guilty of such monstrous ingratitude, but since Grace, and Reason, and Nature it self are against unthankfulness, cause me to hate it with perfect hatred, and out of thankfulness to thee, to* walk before thee in holiness and righteousness all my days.

I Wish that my desire to evidence my uprightness to my own conscience, may make me the more holy in my highest condition. Godliness in prosperity will best speak my sincerity. The day of light and comforts is a fitter season to discover the colour and complexion of the soul, then the night of darkness and sorrows. An Ahab *may* walk softly, *when a* writ *is sent out against him, or upon a* Commination. *A* Pharaoh *may cry for mercy when he is* arrested *upon an* execution: *But he is a* Job, *a rare person indeed, that can walk in an high place and not be giddy; abound in grace when he abounds in goods; and keep his heart within the compass of its duty to God and man, when he is laden with Comforts. Lord, though the hottest seasons discover others spiritual diseases, and like wild beasts, when the chains of affliction are taken off, that they enjoy their liberty, they bewray their wantonness and lusts, let me be faithful to thee, when thou art merciful to me, and the more thou discoverest thy* love, *the more let me discover that thy* Law is written in my heart, *by a gracious and exemplary life.*

2 Motive Prosperity will try men.

Because prosperity is too often abused to prophaneness, I Wish that as the Dove, *when I fare best, I may fear most, and I walking in such a slippery place, may walk the more warily.* Bees *are suffocated in their own* honey, *their* combs *being melted by the heat of the* Sun. *How many like those poor Insects, find their* death *in that which they laboured for with so much* diligence? *In the* warmest *Climates men live the* shortest *lives; Grace, like the* Palm tree, *seldom groweth in hot soyles; Mans corrupt nature hath ever a will to commit wickedness, but sometimes it wanteth power; now prosperity gives him strength and opportunity, which he useth*

3 Motive, Because prosperity is often abused to sin.

useth, or rather abuseth, to his ruine. The prosperity of fools slayeth them. Nay, wise men have stumbled when they have drunk of this strong drink. Noah, who had seen the whole World drown'd in water, is himself no sooner delivered, but he is drown'd in wine. Lot is scarce preserved out of Sodom, but he is polluted with sin; Yea, Solomon the wisest King that ever the World had, was as notorious for Apostacy, as famous for prosperity. Lord, let others falls make me to fear. Alas! if such Torches were like to be blown out with the strong gales, in what danger is my poor Rush-candle! If their load of benefits weighed them down notwithstanding their strength, how surely will such burdens, though of precious things, break my weak back, unless thou puttest under thine everlasting arm! Though thy mercies be as the Sayl and Wind to further the Vessel of my soul in its heavenly voyage; yet except thy Spirit steer, they will drive another way. O! let thy grace to me, and thy grace in me, like the Unicorns horn, so heal those waters which are apt through corruptions to poison my soul, that I may drink of them without danger, and be so refreshed thereby as with more speed and chearfulness to run the ways of thy Commandments.

What it is to make Religion ones business in prosperity.

1 To watch especially against those sins its most prone to.

I Wish that I may keep a strong watch at that door at which Satan waiteth to enter; I mean that I may be specially careful against those sins to which a prosperous estate makes me most prone. Ephraim and Manasseh, Plenty and forgetfulness are brethren. I am most apt to forget my God in my high estate, when he hath remembred me in my low estate. The more wealth, the more wanton. After good showres wormes crawl; Flies will settle on these sweet conserves;

ſervei; *Sin cleaves to wealth as* ruſt *to* money. *Men like* Apes, *when they climb high, diſcover moſt of their deformities; How prone am I to be proud when I proſper; to ſuffer my heart to ſwell with my heapes, and to* boaſt my ſelf in the multitude of my riches! *Though the more mercies I receive, the more I am in* debt *here, and the greater will be my acount hereafter, yet in a new* blown Bladder *my heart is ready to be puſt up with every blaſt, and as a Beggar, to be proud of my borrowed cloaths. Lord, the greater ſum in thine eye, let me be the leſſer in my own, keep me humble in my higheſt eſtate, knowing that thy meer mercy, not my merit, is the ſole cauſe of all my comforts; for* I am much leſs then the leaſt of all thy mercies. 1 Pride.

I Wiſh that my truſt may have a ſurer foundation then theſe things which are vain and fading. My Confidence *is due not to* dead goods, *but to the* living God. *My God can brook no* Rival, *eſpecially in that which is his* Prerogative Royal; *If I make an* Idol *of Creatures, he will quickly make nothing of them; by* leaning *on theſe* ſtaves, *I* break *them in* peices; *Should I rely on them, I take the way to make them take their wings and flye away. Beſides, If I ſay* to Gold, Thou art my hope; or to fine Gold, Thou art my Confidence, I deny and diſhonour the God that is above. *Its ſinful for a Wife to give that reſpect to her Husbands* Picture, *which belongs onely to his perſon; but it is abominable to give it to ſome* ſmall preſent *which he ſendeth her. I may not truſt* my Graces, *much leſs my* Riches: *Lord, though I am rich* in this World, *preſerve me from the inflamination of pride. Whilſt I contemn others for their* 2 Carnal confideuce.

poverty, I wound thee in thy providence, who giveſt every one his portion. Let me not therefore be high-minded, or truſting in uncertain riches, but enable me to truſt in thee the living God, who giveſt me all things richly to enjoy.

3 Senſleſneſs of others miſerie.

I Wiſh that this rich Wine may never ſo flye up into my head, or ſo poſſeſs my heart, as to make me mindleſs of what I do, or ſenſleſs of what others ſuffer; Proſperity, not ſeldom begetteth ſecurity. They who drink wine freely, little think of others water or Wormwood. Experience of miſery, is a ſtrong provocation to mercy. Iſrael did the more pity ſtrangers, becauſe they were ſtrangers in the Land of Egypt; but they who live all their days in eaſe, are little affected with others pain. I have read that the Jews when they build an houſe, will leave ſome part of it unfiniſht, in remembrance that Jeruſalem lyeth deſolate, at leſt, ſome part unplaiſtered, wherein they write in great Letters, Zecher Lechorban, The memory of the Deſolation Lord, in my greateſt plenty, help me to mind and feel others poverty; and in my moſt proſperous condition, keep me from forgetting the afflictions of thy Joſeph.

4 Eſteem not thy ſelf by outward mercies.

I Wiſh that I may eſteem my ſelf, not by the abundance of Creatures, but by the unſearchable riches that are in Chriſt. All my outward comforts, are but Ciphers, and ſignifie nothing of ſpecial love, or of my right to eternal life. He that was rich on earth, faring deliciouſly every day, is a Beggar in hell, frying in thoſe unquenchable flames. The faireſt trees are ſooneſt markt for felling; How beautiful is a field of Corn one day, when its cut down the next! Many are high in place, whoſe portion is in the

the bottomless pit. The Money-changers *were scourged out of the* Temple, *as having little interest amongst Gods people. The poor of the World, are the* heirs *of Heaven, the rich have commonly their portion in this life. Why should I value my self, by that which God gives to his* Foes, *and denyeth to his chiefest* Favourites? *Can I carry my earthly favours into Hell with me, to bribe my flames, or corrupt my Tormentours? No; As* I came into this world naked, so I must go out of the World naked. *Neither my* glory, *nor my* goods *shall descend after me. Or, can I with my Possessions buy out my pardon before I come thither? No;* The redemption of my soul is more precious; *for all my treasure it must* cease for ever. *Lord, suffer me not to* lay up for my self a treasure on earth, which Rust or Moth may corrupt, but let me provide my self Bags that wax not old, a treasure in Heaven, that faileth not, where no Theef approacheth, nor Moth corrupteth; *Let me ever esteem my self by thy* favour, *and not by these things which thy Saints have trampled under their* feet.

I Wish that I may acknowledge my God to be the giver and author of all my mercies, that so I may bless him when he blesseth me; though I reap *a rich harvest, yet my God* sowed *all the Corn; If I refuse to pay my* Rent, *I forfeit my* Lease; *I can rationally expect the* showers *of blessings no longer then I continue to send up* vapours *of prayses; unthankfulness is the Devils Spunge wherewith he would wipe Gods mercies out of my mind; but thankefulness is Gods* Treasure *and* Honour; He that offereth praise, glorifieth me. *O that I might never*

3 Give God the glory of them.

be worse then a Samaritan, *in denying to* prayse *him who* prospereth *me. The* Philistines *upon the receipt of mercies, would offer sacrifice to their* Dagon, *the* Romans *to their* Jupiter Capitolinus. *When the* god of this World *hath his Trophees erected, shall the* God of Heaven, *who loadeth me and mine with benefits, go without?* O Lord my God, how many are thy wonderful works which thou hast done, and thy thoughts to me ward! they cannot be reckoned up in order unto thee; if I would declare and speak of them, they are more then can be numbred. *I beseech thee, enable me to use all thy favours to me and mine, as so many stones to rear up and raise a Pillar and Monument of prayse to thy name, and let the name of it be written on it,* Eben-ezer, Hitherto hath the Lord helped us. *Yet, I desire that when I am offering this sacrifice of thanksgiving to my God, my heart may be most affected with, and enlarged for* spiritual *blessings. My God is worthy of glory for giving me* health, food, rayment, friends, *and all temporal benefits; when many others are wracked with sickness, vexed with hunger, and pinched with poverty; but O! What thanks doth he deserve for his* Gospel, *his* Ordinances, *his* Spirit, *and his* dear Son! *If the favours of his left hand, which his enemies may enjoy, call for* prayse, *what* Halelujahs *may the favours of his right hand, the favours of his favourites command? Lord, it will be the work of eternity, to give* honour, glory, prayse, *and thanks to thy Majesty for redeeming me to thy self, by the blood of thy Son; help me to ply this duty before hand, that my soul may be put* in Tune *here, to make the better* musick *in Heaven.*

Psalm 40. 5.

I Wish that my heart under the Sunshine of prosperity, *may* (like Wood *lay'd out a* Sunning) *be the sooner fired, and the more enflamed with Love to my God. His mercies are* love-tokens; *his kindnesses are* cords of Love; *by these gifts which he presents me with, he woweth for my affections. I can love my* Father, *my* Friends, *from whom I receive some small favours; and shall I not love my God, who is the* Fountain *and* Father of all my mercies? *Lord, let thy great love to me* (*as the beams of the Sun united*) *kindle love in me; Thou lovest, that thou may be loved.* Circumcise my heart, that I may love thee with all my heart, with all my soul, and with all my strength. *Though I love thee much for thy* compassion *to me, let me love thee most for those* perfections *in thee; for* thou art altogether lovely. *When I was* nothing, *before I had a being, thou didst love me; when I was* worse then nothing, in my blood and pollution, *thou didst* love *me; the time of* loathing *was a time of* love. *In the* womb, *by thee I was* wonderfully and curiously wrought; *In my* body *I have not so many limbs, as tokens of thy love. But O! in my soul capable of thy fear and favour, of thy love and likeness, how lively doth thy love appear? From my birth to this moment, all thy* paths towards me have been mercy and truth. *In my* Infancy *thou wast my* Nurse *to preserve me from those knocks and falls to which I was liable. As I* grew up, *mercy grew up together with me. The* Journal *of my whole life, is but a* Volume *of thy* love. *And shall* (*as too much wood puts out the fire*) *the multitude of thy mercies lessen my love! Lord, suffer me not to be so ungrateful,*

4 Love God the more for them.

grateful, but as thou art infinitely both loving and lovely, let me think all my love too little for so worthy an object; and let my onely measure of loving thee, be to love thee without measure; Though others love thee onely for their own sakes, because thou fillest their Houses with good things; hence (as Ammon served Tamar, who was first sick for her, and having satisfied his lust was as sick of her) when they have served their own ends, they leave off to serve thee: Let me love thee for thine own sake, as well for thy purity and holiness, as for thy mercy and goodness; Let me love thee as my King and Lord, not onely because thou art able to advance and prefer me, but also because thou dost command and purifie me; Let me love thee striking me, as well as stroaking me: When thy hand is against me in the greatest affliction, let my heart be towards thee with the greatest affection; Yea, cause my love like lime, to be the hotter for all waters of opposition, to be always increasing, till it comes to its perfection.

§ Do God the more service.

I Wish that I may be a faithful Steward in the improvement of my Talents; and that the work I do my God, may be answerable to the cost and charge he is at with me. My God is the owner of all I have, the Fee-simple is his; I am but the Possessour to imploy it for his praise. Other creatures thrive somewhat answerable to their keeping; the better the Pasture, the fatter is the beasts. Hares have longer legs behind then before, and therefore run the faster up Hill; why should not I, who have more helps then others, make more hast then they up thy Holy Hill of Sion? Those whom my God calleth to the highest places, he calleth to the greatest service. If he planteth

planteth his Vineyard in his best ground, he expecteth the most plentiful clusters of Grapes. O that the Rent which I pay to him, might be somewhat proportionable to the Lands which I hold of him. My God hath made me to be, not a Cistern to hold in, but to be a Conduit-pipe *to convey out the water of his blessings; I would not therefore as the* Moon, *who receiveth from the* Sun *a full light, but reflecteth onely a faint light again; return less then I receive from my God; much less as* fatted *Beasts be the more unfitted for* service; *Or like a* Carcass *be the more unsavoury for the hot beams of mercy. But Lord help me to be the more fruitful in holiness for the showres of thy goodness; let thy Spirit enable me to trade* answerable *to my talents, and let thy grace encourage me to be always* abounding in thy work, *believing that thou wilt at last recompence me with a* glorious and eternal reward.

6 In prosperity provide for affliction.

I Wish that I may be so prudent and provident, as in a Summer *of prosperity, to* prepare and provide *for a* Winter *of adversity. Though the Heavens are now clear and shining, yet they will be cloudy and showring. I cannot imagine that the day of my life should have no foul weather on it; there is no mountain so firm, but may be moved with an earthquake. If men in policy will prepare a cloak for the wet, lay in Provision for Winter; shall I lay in nothing against a rainy day? This life is a* Valley of tears, *and shall I think always to* laugh? *This World is a* Sea, *and though now it be* calm *to me, yet I must expect* Tempests, *and shall I not rigg and fit the vessel of my soul before the storm cometh? Even silly* Pismires *will in Harvest provide for Winter.*

The

The Bee *will gather honey whilst the flowers are in the field, to prevent her famishing in frost and snow, and some say, will foresee bad weather, and therefore go but a little way from her Hive, that upon the least alteration she may return speedily home. My God hath made me their Master, but I may well be their Scholar to learn this lesson from them. O that whilst health, and life, and time lasteth, I might prepare for sickness, death and eternity. To deny my self and take up my Cross, is an hard lesson; but that Scholar will say it best when called to it, that conns it most before-hand. How sore will those evils be which surprise me on a sudden! like an enemy that comes behind me and is unseen, they may easily kill me. Lord, cause me in my greatest plenty and best estate, to think of and prepare for poverty, and the worst estate that can befal me.*

1 By getting assurance of pardon.

To this end let me be always suing out my pardon in thy Gospel-Office, *that the evil of sin, and the evil of suffering may not seize on me at the same time. How* deep *will the sword of affliction wound me, if sin sharpen its edge! I may bear many* miseries *through thy mercy, but the least* sin *is a* burden too heavy for me to bear. *Affliction without sin is* Physick, *which though not toothsome, I can drink, if my* Father *put it into my hands; but sin mingled with it, turns the* potion *into loathsome* poison. *Lord, let me a poor* Condemned Prisoner *by thy law, never be satisfied without some hope and sense of my* pardon; *that so, whatsoever* Officer *of affliction thou shalt send me, I may be nothing affrighted, being confident he cannot come to* drag *me to* Execution.

That

That I may be ever ready for the greateſt loſſes and croſſes; I Wiſh alſo that my heart may be looſe to all the comforts of this life. If I give my heart to them when they are taken from me, I may well be heartleſs; Alas! my eſtate and my comfort will be buried in the ſame grave. Affections unmortified will be ſoon wounded, as a ſcalded head is ſoon broken; *The young man, whoſe heart was ſet upon his heaps, could not think of parting with them without much heavineſs. If I lay the* ſtreſs *of my affections on the things of this world, as the* Cripple *his full* weight *on his* Crutches, *no wonder if when they are taken from me, I fall and bruiſe my ſelf. When the vapours are gotten within the bowels of the earth, they may well cauſe concuſſions and earthquakes. O that my affections might be ſo weaned from all earthly poſſeſſions. and ſo placed on heavenly comforts, that I may be able to bleſs my God taking from me, as fully as when he giveth to me. Lord, though I take outwards mercies, let them never take me. Though I uſe the World, let me enjoy none but thy ſelf. Thou madeſt me to be* Maſter *of the work of thy hands, and* haſt put all things under my feet; *O let me not be their Servant by laying them in my heart. As thine Apoſtle, when he* had nothing, poſſeſſed all things; *ſo, though I have* all things, let me poſſeſs nothing.

2 By getting the heart weaned from the world.

Finally, I wiſh that as a skilful Alchymiſt, *I may extract* gold *out of* iron, *improve theſe temporal bleſſings to my ſpiritual benefit; that whilſt they are* milſtones *to others, through their wicked hearts, ſinking them into Hell; they may be* loadſtones *to me, through thy Holy Spirit, drawing me towards Heaven. Lord, if the mercyes of thy* Footſtool *be of ſuch a*

Concluſion.

price, how much worth are the mercies of thy throne? *If* uncertain riches *bring such comfort, and are of such value, as to answer all things; of what vertue are* durable riches and righteousness? *If the* honour of men *be so desirable, how amiable is that* honour which cometh from God? *If corporeal* liberty *be so precious, how precious is the* glorious liberty of thy Children! *If a table spred with* creature *enjoyments be such* savoury food, *surely thy* Gospel dainties, *make a* costly feast. *If* bodily health *help me to relish these outward comforts, will not thy* saving health *sweeten the bitterest cup? If thou art so liberal to thy* foes, *how bountiful wilt thou be to thy* Friends *and* favourites? *Put me not off with a* portion in this life; *Give me not my reward, my consolation in this World; but whatsoever thou deny me, give me those mercies that accompany salvation. Though thou grantest me a plentifull allowance in my* minority, *let it not hinder me of the* Inheritance *when I come to age. Whilst I have these things in possession, let me esteem thee onely as my portion. O look upon me, and be merciful to me, as thou art unto them that love thy name,* Amen.

CHAP.

CHAP. IX.

How a Christian may Exercise himself to Godliness in Adversity. Containing Motives to it, and the nature of it.

Adversity is a Condition of life which consisteth in the want of outward good things, and presence of outward evil things; as sickness, disgrace, poverty, imprisonment, and the like.

Afflictio est malum quod patitur creatura rationalis, cedens in gloriam Dei & electorum salutem. Polan. Syntag. Lib. 6. Cap. 4. *Metonymice dicitur* ira dei. Rom. 1. 18. *Metaphorice* calamitas; *Synecdochice*, Visitatio.

1. The *Efficient* cause of it is *God*. Whosoever or whatsoever be the *Rod*, its his hand that gives the stroak. Though he abhorreth the thoughts of tempting men to sin (*let no man say when he is tempted, I am tempted of God, for God tempteth no man*, Jam. 1. 13.) yet he challengeth the power of bringing men to *suffer*; *Is there any evil in the City, which I have not done?* Amos 3. He created the *natural light*, and he formeth *civil darkness*, Isa. 45. 7. The Heathen hammered at this, that the same power dispenseth both comforts and crosses, when they painted fortune in two formes, with two faces of contrary colours, the formost white, the hindermost black, to signifie that good and evil came both from Goddess *Fortune*, 1 Sam. 2. 6, 7.

In rebus adversis cogitandum est homines & diabolum posse esse illarum ministros & instrumenta; verum a Deo tanquam potissima causa imperitu. Pet. Mart. Necess. in 8 Cap. Exod.

2. The *Meritorious* cause of it is *Sin*. The evil of *corruption* doth naturally beget the evil of *affliction*. Sin is the *vapours and wind* which causeth all these *stormes* and *tempests*. *Why doth living man complain? man suffereth for his sin*, Lam. 3. 39. *Sin* and *suffering* came into the World together; Man had never tasted these sowre hearbs, if he had not eaten of the forbidden fruit. Sin is the *worm* at the root of our tree of comforts, which when it spreads fair, and is fully laden, makes it wither and die. And sin is the onely *Mother* that breedeth and bringeth forth all these *Benonie's*, *sons of our sorrows*. Indeed every affliction is not for sin, yet every affliction is from sin. Sin is sometimes the *natural* cause of affliction (as intemperance of sickness) but tis ever the *moral* cause of affliction, 1 *Kin.* 13. 24. *Mich.* 7. 9.

3. The *Formal* cause of it is the *absence of something necessary or convenient for us*, —— *or the presence of something troublesome or tedious to us*. No affliction at present is *joyous* but *greivous*. Its a *potion*, which though profitable, is not *pleasant*; a medicine which may be wholesom, but is not toothsom. Afflicting days, are therefore called *evil days*, *Eccles.* 12. 1. And those that are afflicted, find and feel them to be evil, and for that cause are said to be in *heavyness*, and to have no pleasure in them, 1 *Pet.* 1. 6.

4. The *Final* cause of it, is either to *Prove*, or to *Purifie*.

1. Sometimes, God afflicteth to *prove* men; some men have *strong backs*, and therefore God layeth on them *heavy burdens*, that their strength may appear

appear to his honour. The Maſter who hath excellent Scholers, deſireth that they may be *examined*, and *poſed throughly*, becauſe their profiting doth thereby appear to his praiſe. *The Lord of Hoſts* hath in his Army of Saints, ſome *Heroick Spirits*, who delight to *jeopard their lives in the high places of the field*, againſt the *World* and *wicked one*, for his ſake; now he calleth thoſe valiant Souldiers to *dangerous ſervices*, that their noble exploits and conqueſts might redown to their Generals renown and credit. *Job* and *Paul* ſhall be pickt out and ſent upon the *Forlorn-hope*, to proclaim to the whole earth, that weak dying man can overcome *Hell* it ſelf, through the aſſiſtance of Heaven. When the ſervant is put upon ſome extraordinary work, and performeth it well, both his Maſter and himſelf are honoured thereby, *Job* 2. 3. 1 *Pet.* 1. 7.

Auguſtinus aſſignat fideles caſtigari, tribus de cauſis. 1 *Ad demonſtrationem debitæ miſeriæ.* 2. *Ad emendationem labilis vitæ.* 3. *Ad exercitationem neceſſariæ patientiæ.* Tractat. in Johan. 124.

2. God uſual'y afflicteth to *puriſie*. He ſendeth *ſharp Froſts* to kill the weeds of ſin, *Iſaiah* 27. 9. *By this therefore ſhall the iniquity of* Jacob *be purged, and this is all the fruit to take away their ſin.* He uſeth his knife to cut out what is *rotten* in the fruit, and his *hatchet* to hew off the *hard knots* from his timber. As *refiners of Sugar*, take much ſugar out of a Cheſt, ſome of which they melt often, and ſome but once, and the reaſon is becauſe they intend to make the former more *pure* and *white*. So God giveth ſome affliction as *Phyſick*, which they take but ſeldom (at *Spring* and *Fall*) when he giveth it others as *Diet-drink*, which they take conſtantly every day (as in ſome Sinners there is a Legion of Devils, ſo in ſome Saints a Legion of diſtreſſes) and the end is to make the latter more healthy, more

Afflictiones humiliter ſuſtinentes, cæleſtia multiplicant. Greg. Homil. Super Evang.

more holy; *He chastiseth for our profit that we might be partakers of his holiness*, Heb. 12. As by *black sope* we make our cloaths *white*, so doth God by heavy afflictions make holy persons. Affliction is like a *sink*, in it self unsavoury, but the whole house is the cleaner for it.

My work Reader, is to direct thee how thou mayst like *Sampson fetch meat out of this eater*, and take this Physick which is so unpleasing to thy flesh, for the greatest profit and advantage of thy Spirit. If thou wilt take Scripture for thy rule, the *wind* of affliction may make the *coal* of thy graces to *blaze* the more by its blowing on them; sweet *Spices* the more they are *pounded*, the more *fragrant smell* they send forth. The *Gold* of grace shineth most *brightly* in the *fire*. The Vulture feedeth and fetcheth nourishment from things of ill savour, and so may the Christian from what his God calls him to suffer; *Wine* will draw much good out of the flesh of *Vipers*; the believer may gather *Grapes* from those *Thornes*, and *Figs* from these *Thistles*.

Saints in this life must look to suffer. Affliction is their portion; They must not be Christians, if they will not take up their Cross; It was a notable speech of Sir *Horace Vere*, Baron of *Tilbury*, when in the *Palatinate* a Counsel of War was called, and a *Dutch* Lord said, that it was dangerous to fight, for the Emperor had many Peices of Ordidinance; *My Lords, if you fear the mouth of a Canon, you must never come into the field.* They who fear hardships, must not set out for Heaven; *In the World ye shall have tribulation*; In this Sea ye must expect tempests, *John* 16. *ult.* Saints

are

are ſhips richly laden, therefore will have many Pyrates watching for them, to rob and ſpoil them. Every one will have a *Cudgel* for a tree laden with fruit; the *Thief* ſtriveth moſt to meet the Traveller that hath moſt money in his Purſe; the higheſt and richeſt Chriſtian is moſt eyed, and envyed by the enemies of our ſalvation.

Dura fidelium militia, ut exerceatur eorum fides. Calvin in Pſal. 39.

1. *Satans* rage is greateſt againſt the people of God. Tis the *Corn*, not the *Chaff*, he takes ſuch pains to Winnow. The *Tyger* is enraged at the *ſmell* of ſweet odours; ſo is the Divel at the ſweet ſent of the Saints Graces. If Chriſts ſouldiers will ſtorm Heaven, and take it by force, he is reſolved they ſhall have hot work of it; for he will raiſe all the powers of Hell to oppoſe them. Many of thoſe *ſtormes* which vex the Saints (as that which blew down the houſe of *Jobs* Children) are raiſed by Satan. He troubleth the waters, thinking that then its the beſt *fiſhing*. *The Prince of the Air* raiſeth the *winds* of affliction, hoping that the *veſſels* of Chriſtians ſouls will be brought thereby to make *Shipwrack of faith and a good conſcience*. Though all his winds tend by Gods over-ruling providence to *Setling*, yet he hopes thereby to *overturn* thoſe trees, that are planted in the houſe of the Lord. When we hear of any troubles and hardſhips befallen them that are holy, we may ask the queſtion (which *David* did to the widow of *Tekoah* of *Joab*) *Is not the hand of the Devil in all this?* He hath hand in moſt of their ſins, and at leaſt a finger in moſt of their ſufferings; like a *Dog*, he barketh ſeldom at thoſe of his *own family*, but always at *ſtrangers*.

The

Per varios casus, per tot discrimina rerum, Tendimus in cœlum.

The *World* hateth the Saints, and this is another cause why they meet with so many crosses. When the Wind and Tide cros each other, then are the greatest Tempests. They that are after the Spirit, are contrary to, and therefore persecuted by them that are after the flesh. Contraries never meet, but they fight; Saints are *strangers* here (*I am a stranger in this earth*, Psal. 119. 19.) and its ordinary for *natives* to gather themselves together against, and to abuse *strangers*. Even Princes in disguise (such all Gods children are) suffer many affronts.

Nulla calamitas casu aut cæco infortunio & sine voluntate Dei contingit, sed juxta æternum Dei consilium; nam si ne pilus capitis, multo minus magna calamitas sine voluntate patris venit. Polan. Syn.

God *hath decreed* the Saints to distress. As he fore-appointed them to *Heaven*, so he fore-appointed them to *heavines* and *hardships*. Unto which also ye were appointed, saith the Apostle, 1 *Thes.* 3. 3. The same God that appointed them to a *Crown* as their *end*, appointed them to the *Cros* as the *way*. And that they *must through many tribulations enter into the Kingdom of Heaven*. The *Wilderness* is the road to *Canaan*. Christ went by *Bethany* the *house of grief*, to *Jerusalem* the *vision of peace*. What was said of Christ, may be said of a Christian, *Ought not Christ to suffer these things, and to enter into his glory?* Luke 24. 26. None ever yet went to Heaven without combats and conflicts. Christians must therefore be always ready for, that they may be steady in these stormes. The wise man saith, *If thou faintest in the day of adversity, thy strength is small*, Prov. 24. 10. Yet its true, He that standeth in a day of misery, his strength is great. *Adversity* hath strong temptations attending it as well as *Prosperity*. Those who

who have conquered the worlds *allurements*, have been foiled by its *affrightments*. More cloaths are required in *Winter* then in *Summer*; thoug a *small Candle* may be kept a light in a close Room, yet in the open Air in a windy night, a *Torch* is needful.

The Philosopher tels us, they are the stronger sheep that *hold the frost*, when it falleth; those to be weak that through feebleness *shake it off*. He is a skilful Pilot indeed, that can steer his Vessel aright in stormes, amidst Rocks and Sands. *Arist. Hist. Anim. l. 8. c. 10*

Reader, In the prosecution of this particular, *viz.* that thou mayst exercise thy self to Godliness in this estate; I shall,

1. Propound some *Motives* to quicken thee to Caution in this condition.

2. Speak to the *Matter*, or shew thee wherein the power of Religion, doth manifest it self in affliction.

3. Offer thee some *means* or helps for the performance of it.

I begin with the *Motives*.

Motives.

First, Consider, Affliction will *search* whether thon art sound or no. Great *troubles*, are great *tryals*. Hence it is that afflictions are called *temptations*. *My Brethren count it all joy, when he fall into divers temptations*, James 1. 2. *i. e.* into divers *tryals*. Grace is brought to the *proof*, when its brought to persecution; as Gold to the *tryal*, when to the *Touchstone*. A Saint comes to the *test*, when he comes to *tribulation*. The Souldiers knowledge or ignorance, courage or cowardice will appear when

the enemy strong and subtile meets him in the field.

Many trees are thought sound and fast in the earth, till an high wind turneth them up by the roots, and discovereth them to be rotten. Much *scowring* will manifest whether a Vessel be *guilded onely*, or all *gold*. The hearts of some had never been known to have been so unholy, if they had not been brought to great hardships, *Mat.* 13.20,21. *He that receiveth the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it: Yet hath he not root in himself, but endureth for a while; for when tribulation or persecution, because of the word ariseth, he is offended.*

Locusts and *Grashoppers* are onely for the *Summer* season, the *Winter* killeth them. The *Cuckow* and *Lizard* hide themselves the four cold moneths. The Hypocrite like the *Hedgehog*, if the wind change, will alter his nest, and be sure to make it in the warmest place. As the River *Novanus* in *Lumbardy*, though at *Midsummer* he may seem to *over-flow* the banks, yet in *Midwinter* he is clean *dry*.

Natura vexata prodit seipsam.

Magistratus indicat virum. Magistracy will discover the man, and so will *Misery*. *Nature vexed betrayeth it self*; when the winds blow, the waters roar; *Because thou hast kept the word of my patience, I will also keep thee from the hour of temptation, which shall come upon all the World, to try them that dwell upon the earth*, Rev. 3. 10. *Chrystal* looks like *Pearl*, till it comes to the *Hammer*. So do they that have *common grace*, like those who have

have true *Special grace*, till they come to the tryal; but when the winter is approaching, the former fall off, like leaves in *Autumn*.

Satan the great Politician knew that some heavy *Cross*, (if any thing) would bring *Job* to *Curse* God; *Touch him and he will curse thee to thy face*, Job. 1. Do but touch him with some affliction, and like one that hath a *boyl* or great *sore*, he will *kick and fling* to purpose. And indeed he guest shrewdly; for had not *Job* been upright, the *rod of Gods hand* would soon have discovered the *rottenness of his heart*. If the house of his holiness had had no higher foundation then that wherein his children were, and had been built on the sand, that *Touch* would have thrown it down. If worldly advantages had been the weights which had caused the wheels of his soul to move Godward, when they had been *taken away*, he would have stood still.

Reader, hath God brought thy soul into great sufferings? I may say to thee as *Simeon* did to the Pillar (which he whipt before the earthquake) *Stand fast, for thou shalt be shaken; Take heed, for now thou art trying.* Give not God cause to say of thee as once of *Israel*, *When I would have healed Israel, then the iniquity of Ephraim was discovered, and the wickedness of Samaria*, Hos. 7. 1. God was wounding *Israel*, that he might heal it; he lanced their sores, and then their impostumous mater did appear. Nay, as a Physitian when he gives Physick to remove *one* disease, by the working of it discovers *many*; so when God by his judgements (*Hos.* 6. 5.) would have purged away

In furnace ardet palea, & purgatur aurum. Aug. in Psal. 60.

Israels sin, they discovered many more sins, and were impatient of their Physick, hated to be healed, and like Mad-men railed and raged against their Physitian; Affliction *shakes* the glass, and then the *dreggy settlement* in the bottom appears; Affliction as a *drift rain*, searcheth the house, whether the windows be well *pointed*, and the roof well *tiled*, and often discovereth many places where it *leaks*, which were not before thought of.

Aurem Cordis tribulatio aperit quam sæpe prosperitas claudit. Greg. in Moral.

Secondly, God *intendeth to sanctifie thee*, and to make thee better by affliction. He sendeth *prosperity* to quicken thee to *praise*, and he sendeth adversity to stir thee up to patience and prayer. He hath many ways to make his Scholars learn their lessons, and one is by the rod, which *Luther* cals *Theologiam Christianorum*, the divinity of Christians; *Blessed is the man whom thou correctest, and teachest in thy law.* He forceth thee like the Ark, to sail in deep waters, that thy soul might mount the nearer to Heaven. The *Musitian* hangs his *Viol* within sent of the *fire*, that when play'd on, it might make the *sweeter* Musick. The blessed God giveth thee bitter Aloes to purge away the ill humours in thy heart, and keepeth thee in an afflicted estate, that thy prayers and performances may be more upright, humble and spiritual, and thereby the more melodious in his ears. The Husband-man throweth his seed into deep furrows, and is glad of a sharp winter, because twill thrive the better.

Tanquam in schola aliqua in vita præsenti per morbum, per afflictionem, per tentationes, per paupertates, per cætera item quæ mala esse videntur, erudimur, ut apti efficiamur ad futurorum bonorum perceptionem. Chrysost. Homil. decim. in Epist ad Roman.

David

David taught the men of *Ammon* by making them *paſs through the Brick-kiln*, 2 *Sam.* 12. 31. He taught them more *manners* then to abuſe his Ambaſſadours, and ſo wickedly to deſpiſe the ſignes of his good-will. It may be Reader, thou art one that haſt ſlighted Gods meſſengers, and meſſage; thou haſt taken little notice of his *Love-Letters*, his *Goſpel* and his *Love-tokens*, his favours of all ſorts. Well, he makes thee paſs through the Brick-kiln, he brings thee to affliction, to teach thee to prize his Miniſters, and to value his mercies.

In the *Promontory Nimpheum*, there cometh out a flaming fire, out of a Rock which burneth the more for rain. God ſendeth the ſhowr of troubles to increaſe the heat of thy zeal for him, and love to him. Therefore do not fruſtrate God of his end, let not his labour be loſt If thy friend ſend a ſervant to thee, thou wilt not ſend him away without his errand; If a King ſend a Meſſenger to thee, what a ſtir wilt thou make to ſucceed his meſſage? Affliction is a ſervant, a meſſenger from thy Soveraign, and thy beſt friend; do not therefore diſmiſs him till his buſineſs be done, eſpecially pondering that thy God hath ſent him for thy profit.

Plin. Nat. Hiſt. l. 2. c. 170.

Thirdly, Many are *the worſe for affliction.* Beaſts rage the more for being chained up; ſo do beaſtly men for the reſtraint afflictions put upon them. It was a true ſaying of a Martyr in the days of Queen *Mary*, to the Smith who was faſtening the chain with which he was to be bound; *Be ſure you make it faſt, for the fleſh will have its courſe.*

Ignis non eſt diverſus, tamen diverſa agit; paleam in cineres vertit, auro ſordes tollit. Aug. in Pſa. 31.

The

The flesh like a *violent stream*, roareth the more, and riseth the higher for being stopt. Though the fire heateth the water, and makes it more serviceable, yet it wholly consumeth the *wood*. The same *Flail* that purgeth the *Corn*, bruiseth the *Stalk*; Afflictions that better a Saint, and make him more holy, *harden* a sinner. *Sheep* when it *thundreth* cast their young; and how many, when trouble comes, cast away their faith and confidence? *Aristotle* tells us *Goats* are more impatient of cold then *Sheep*. *Ahaz* in his distress *sinneth more against the Lord*, 2 Chron. 28. 22, 23. As a Beast by *Baiting*, a wicked man by *Beating* groweth *mad* and *desperate*. Every plague on *Egypt* increased the plague of *Pharoahs* heart; his heart like the *Smiths Anvil*, did but wax the *harder* for being smitten so often. When Physick doth not work *kindly*, but *co-operate with the disease*, it leaves the Patient much *worse* then it found him. Those that by suffering, as some men by sickness, have been forced to keep their Chambers, and have lost their stomachs; yet when they have recovered out of their afflictions, they have had Canine appetites, fallen hungrily to their corruptions, and have committed iniquity with the more greediness.

The *Titmouse* is a great destroyer of *Bees*, and the better to obtain his prey, will in *Winter* watch at the door of their hives; and if any come forth, he snatcheth them; If none appear, he will knock with his Bill, and they flying out to know the cause, are taken and kild; Satan is *Apollyon*, the *great destroyer* of souls; he watcheth especially in the *Winter* of *affliction* to seise and surprize us. He is a cun-

a cunning *Fowler*, that *then* especially layeth his Snares and Limetwigs, wherewith he taketh and killeth silly Birds. When these forementioned flying Insects are benummed with cold, then Mice and Rats rob and plunder them.

Physitians tell us, men are never more subject to receive infection, then when their *Spirits are lowest*; and therefore then they prescribe Cordials. Experience teacheth us, that when their conditions are lowest, they are apt to take the deadliest contagions. How many foolishly thinking to rid themselves of their misery, have poisoned their bodies; and others to get out of affliction, have polluted and poisoned their souls! The very sheep of Christ have lost some of their *fleece* amongst the *thorns*. Sharp frosts have *killed* some flowers, and much *nipt* others.

Indeed the *Cedar* of which the Temple was made, was not liable to *putrefaction*, nor is it possible for the Saint to fall *finally* by affliction; yet when he walketh in these stony ways, if he use not the more watchfulness, he may fall so *fouly* as to wound his conscience, and his comfort, and to make him *limp* whilst he liveth.

Fourthly, If Godliness be thy business, under the Cross thou mayst *expect Gods company*. The worse the ways and the weather are in which thou travailest, the more need thou wilt have of good society. Good company will be comfortable when thou art called to journey in a dangerous road; especially such a Companion will be a mercy as will bear thy *charges* and thy *Cross* all the way.

way. Truely, such a friend will thy God be to thee if thou goest therein upon *his errand.* He is not so unkind a *Master* as to leave his servants in the *lurch,* when they fall sick in his service, and even in their sickness are solicitous about his business. A *See thou to that,* may become a wicked Jew (when his slave is dying in his cursed cause) but twill never come out of the mouth of the blessed Jesus, *Mat.* 27.3,4. *The Captain of our salvation,* as a faithful *General* ever goeth *foremost* to look danger in the face, and seeth all his Souldiers safe before he leaves the field; The Christians tide of *comfort* hath not seldom been at the *highest,* when the *waters* of affliction have been at the *deepest.* If the *sick* child carry himself *dutifully,* he need not fear but his mother will bring out her *Sweet-meats* and *Cordials,* which were denyed him in his health.

Naturalists tell us that those *Violets* are the sweetest, which grow near *Garlick,* and such strong *scented herbs,* because they draw away any noxious nourishment; sure I am the Saints inward comforts are then often greatest, when their outward conditions are lowest. Under a *shower of stones* about *Stevens* ears, his eyes saw the best sight that ever was seen. *Act.* 7. 56. If Gods Sons be in danger of death, then his bowels yearn over them, and he thinks nothing too good for them. *Israel* had the rarest manifestations of God, when they were in the *Wilderness.* On a *watry Cloud* the Sun causeth curious and beautiful colours in the *Rainbow.* Whoever be neglected, the sick *child* shall be tended, and that not by the *Maid,* but

by

by the Mother her self. Though God may leave his *prospering Saints to Angels*, yet his *afflicted* ones shall be sure of his *presence and favour*, both in the *water* and in the *fire*, *Isa.* 43. 3, 4.

The *Hare* is called in Greek Δασύπους of her *hairy feet*; this defence nature hath given her, to keep her tender fleshly feet from galling, when she is forced to much running. The onely way to keep thy feet from being hurt when thou art pursued by thine enemies, is to be holy, *to have thy feet shod with the preparation of the Gospel of peace*. 'Tis the godly person that as the *Irish*, can tread lightly, and run swiftly over those Bogs in which others sink and perish.

Δασύπους pro lepore a δασὺς densus & πούς pes. Arist. Hist. Anim. lib. 4.

Reader, I would here onely give thee one Caution, and then proceed to the second particular. Take heed that thou dost not bring affliction upon thy self, either through thy *wickedness* or thy *wilfulness*. All men *gather those rods* themselves with which they are scourged; but some silly Protestants, like superstitious Papists, *whip themselves*. The *Lyon* will *beat himself* (if there be none to vex him) till he be angry. Some Christians bring themselves into sufferings; every one ought to *take up his cross* and follow Christ, but they make their Crosses either by being *evil doers* or *busy bodies*. That man can expect little countenance from his Parents, whose *prodigality and pride* hath cast him into a *Prison*, nor that person any encouragement from God, who hath put *Fetters* upon his own legs, and then intreats him to set him at liberty. If like *Turpentine* thou drawest fire to thy self expect to be burnt. The Lord make me so holy as to chose suffering before sin, and yet withal

withal so *wise*, as to know for what I suffer. If I sacrifice a *stout body* to a *stubborn mind*, twil be but as the offering up of Swines flesh, *an abomination to the Lord*. *Zopyrus* wounded and mangled himself, that he might attain his own ends. But though Pyrates by Sea, and Theeves by Land, often suffer much, yet none pityeth them.

I come now to the second thing, to direct thee how thou mayst so behave thy self in this encounter, that like *Joseph*, *thy Bowe may abide in strength, though the Archers should sorely grieve thee, shoot at thee, and hate thee.* Nay, that every stone thrown at thee, may become a precious stone to adorn and enrich thee. *Health* and strong persons, saith *Plutarch*, concoct *serpents*, when *weak* stomachs nauseat *delicates*.

I. As to the nature of making Religion thy business in this condition, it consisteth, partly in avoiding those *sins* which an afflicted estate is prone to, as *Despising Gods Hand*, *impatience*, *envying at those that prosper*; and partly in exercising those graces which are required, and proper in Adversity, as *Faith*, *rejoycing* in the Lord, *contentedness* with thy condition, &c. But I shall propound them to thee in these particulars.

What it is to make Religion ones business in adversity.

1 To be sensible of Gods hand.

First, *Be sensible of Gods hand*; Tis a sin to *faint* under it, but tis a duty to *feel* it. *My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him*, Heb. 12 5. A Christian must carefully avoid these two extreams, of *despising* the chastening of the Lord, or *despairing* when he is chastened, and walk in the golden mean between them both. To *despise* Gods hand, is not *patience*, but

but *pertinacy*, and much nearer a *Stoical apathy*, then *Christian magnanimity*.

When the proud *Greeks* had lost two Castles, *Zembenic* or *Coiridocastron*, *The Hogs Castle*, and *Maditus*, upon the *Turks* first setting foot in *Europe*, they said vainly, *There is but an Hogsty lost.* And afterwards when they were deprived of *Callipolis*, they would in a jeering manner, say, *The Turks have taken from us but a bottle of Wine.* But they are most undutiful children, who *laugh* when their Father is *scourging* them. It is an ill sign, when the *Chyrurgion* lanceth the *Sore*, and the Patient is not *sensible. Wounds that bleed well, do much the better.* Till men be sensible, affliction will never be profitable.

Turk. Hist. in life of Orchanes.

Holy *Job*, when God rent his *Possessions*, and his *relations* from him, rent his *garments*, to shew that his *heart* was rent. When God humbled him with *sufferings*, he humbled himself with *sorrow.* Had his *limbs*, (his children which came out of his loyns) been cut off, and he not felt it, certainly he had been *cauterized*, but when God cast him down with the strokes of his hand, he cast himself down by sensibleness of heart; *Then* Job *arose and rent his mantle, and shaved his head, and fell down upon the ground and Worshipped*, Job 1. 20.

God cannot bear it, that his blows should not be felt. *Thou hast stricken them, and they have not greived*, Ier. 5. 3. *They are not afflicted with ought that hath been inflicted upon them, either by* Senacherib, Pharao-Necho, *or the Caldeans. Though thy rod hath fetcht blood from their backs, yet it hath not fetcht tears from their eyes*, Isa. 10. 5, 6. 2 Kings. 23. 37. *and* 24. 17.

Turk. Hist. Its reported of *Galienus*, the Roman *Emperour*, that hearing how *Egypt* was revolted from him, he said, *Quid? Sine lino Ægyptio, vivere non possumus. What? can we not live without the hemp of Egypt.* So many, when God takes some part of their Estates, or one child, *Let him take all if he will*, say they, *we can do well enough without them*; *The Bricks are fallen* (say they, *Isa.* 9. 10.) *but we will build with hewn Stone*. Tis an unhappiness, but we know how to help it. These *stocks* and *stones* instead of moving God to *pity* them, provoke him to *punish* them more severely. When the *Rod* will not do, the *Goal* must, with the stubborn servant.

Reader, Doth God call thee to suffer. *Bear thy Cross* as thy *burthen*, do not make a fire of it. If thou feareſt thy God, thou wilt feel his rod. Do not slight any suffering, like the *Dog*, that when he gets out of the *water*, into which he was cast, *shakes his ears*, runs away and makes nothing of it; But as thou wouldst *hear* the *voice* of the rod, do thou feel the *smarts* of it. The Scholar will never mind his lesson, who is regardless of *whipping*; Its a dreadful sign for any to be like *Pharoah*, sleeping when God is thundring; Surely those that can *snore* when their house is on fire, as if they were no whit concerned, will be consumed in its *flames*.

Affliction is a *Messenger* sent by the great God to us, about business of concernment; Now as *David* could not bear it, that those Servants which he sent to the *Ammonites* out of good will, should be despised, so neither can God endure it, that his Messenger should be slighted. He that slighteth the *Messenger*, affronts his *Master*. As

As thy Duty is to be sensible of Gods hand, so also to be *submissive to it.* Though we must *groan* and *feel* Gods hand, yet we must not grumble and fret at his dealings. *Obedience* is due to his severest *precepts*; and *patience* is thy duty under the sharpest providence. He is too *just* to be questioned, too *good* to be suspected, and too *great* to be quarrelled with. Holy *Eli* when he heard such news, as like a *sudden clap of Thunder*, made the ears of such as heard it to *tingle*, and their hearts to *tremble*, calmely and quietly submitted to it; *It is the Lord, let him do what he pleaseth*, 1 Sam. 3. 18. He doth not *flye in Gods face* in a Passion, but *falls down at his feet* in an humble submission. *It is the Lord, let him do what he pleaseth.* So *Aaron* when God was *speaking* (for his rod hath a voice, *Amos* 6.) had the manners and the grace to be silent; *And Aaron held his peace.* Lev. 10. 3. If we consider the greatness of the *punishment*, we shall find the more cause to commend the greatness of his *patience.* Stars shine in the night, that were not seen in the day.

2 Be submissive to it.

1. He lost his *Children.* The loss of a mans *Estate*, is nothing to the loss of a *Child.* The Child is the Fathers *bowels*, *Philemon* 12. How strong is the stream of Parents love to their children? truly so great, that the blessed God expresseth his infinite affection to his chosen, by this comparison, *Psal.* 103. 12. Therefore Satan the *Arch Polititian*, reserved the loss of *Jobs* children, as the *Great Cannon*, till the last *On-set*, knowing that if any loss brought him to curse God, this would do it. How sadly doth *Rachel* screech out, *Give me children or I dye.*

Twas

Twas the lack of Children that *Abraham* so much lamented; *Lord, what wilt thou give me, if I go childless?* yet at the loss of *Children Aaron is contented*; *And* Aaron *held his peace.*

2. He lost *two* Children. How pathetically doth *David* bewail the loss of *one*! *O my Son* Absalom, *my Son, my Son* Absalom, *would God I had died for thee, O* Absalom *my Son, my Son*, 2 Sam. 18. *ult. Rebeckah* could not think of losing *both* her Sons without extream sorrow. *Why should I be deprived of you both in one day?* Gen. 27. 45. yet *Aaron* loseth *two children in one day*, in *one hour*, and saith not a word; *He held his peace.*

3. He lost *two Sons*; *Sons* are in themselves greater blessings then *Daughters*. The *Masculine* Gender is more worthy then the *Feminine*. When God would give *Abraham* a child to his great Comfort, the promise runs to *Sarah*, *Thou shalt bear a Son*, Gen. 18. 10. Sons bear their Fathers *name*, and bear up their *Families*. Parents are most desirous of *Sons*. *Elkanahs* speech to *Hannah implyeth* it, *Am not I better to thee then ten sons?* The *Shunamites* words *expres* it, *Did I desire a Son of my Lord?* 2 King. 4. 28. And their greatest delight is in Sons; *God hath given me a Son*, saith *Rachel*, Gen. 30. 6. And *fear not, thou hast born a Son*, was thought to be a *Cordial* strong enough to revive a *dying Mother*, 1 Sam. 4. 20. yet *Aaron* loseth *two Sons*, and is not *sullen*, though he *held his peace.*

4. He lost his *two Eldest* Sons. If two of his *younger* Sons had died, it had been a great affliction; but to lose his *eldest*, his *first born*, *the excellency of dignity*, *and the excellency of power*, did sharpen the

the edge of the diſpenſation; The greateſt grief in this World, even the grief for crucifying the Lord Jeſus, is ſet out by a Parents ſorrow for the loſs of his *Eldeſt Son. And ſhall be in bitterneſs for him, as one that is in bitterneſs for his firſt born.* Zach. 12. 10. Yet *Aaron* at the loſs of his two *Eldeſt Sons* is ſilent, *He held his peace.*

5. He loſt his *two eldeſt* Sons by a *ſudden* death. *Sickneſs* is uſually the *Uſher* of death, *to prepare the way before it.* Had he been *forewarned*, he would have been *forearmed.* What we *fear*, for that we *prepare. David* took the loſs of his young child *patiently*; The diſeaſe had fitted him for his death; but he took the ſudden death of *Abſalom paſſionately*; that Serjeant Arreſted him before he was ready; yet *Aaron* loſeth his two eldeſt Sons by a *ſudden death*, when he might have thought they had been rejoycing in their new Office, and under this ſharp *providence*, *held his peace.*

6. He loſt his *two eldeſt* Sons by a *violent* death. Though they had died *ſuddenly*, ſo they had died *naturally*, from ſome inward diſtemper, the cauſe of grief had not been ſo great; but they died not in their *natural beds*, but by a *ſupernatural rod. And there went out fire from the Lord, and devoured them, and they died before the Lord*, Lev. 10. 2. Though they were conſumed by *fire*, yet *Aaron* was not in a *fury*, *but held his peace.*

7 He loſt his *two eldeſt* Sons ſuddenly by a violent death, in ſuch a *manner as might ſpeak Gods anger.* A religious Father had rather loſe *all* his Children in the *favour* of God, then *one* child in the *fury* of God. But the *way* of their ſuffering

suffering pointed out their *sin*, and gave fear that they *died in their sins*. Strange fire was their *sin*, and strange fire was their *punishment*; which might occasion *Aaron* to fear, 'twas but the *forerunner* of the unquenchable fire. He might think, *Surely my Sons were overjoyed at their new Office, the first time they were called to their honourable work, they were so unworthy as to manifest abominable wickedness, and the jealous God would not bear it, that mans will should be the rule of his worship; wherefore I fear he hath sent them from their mirth to mourning, from solace to the place of eternal sorrows.* The head of this arrow seems *keen* enough to pierce any sensible man to the heart? Yet what ever *pain* he felt, he was not *impatient* against God, for *Aaron held his peace.*

Duo fecerunt contra mandatum Dei. 1. Quod igne extero usi sunt. 2 Quod locum sacrum ingrediebantur, quod ne summo sacerdoti licebat, nisi certis legibus certoq; tempore Jun. in loc.

Reader, when thy flesh is prompting thee to passion, lay before thee this pattern of patience. Do not say, *None is afflicted as thou art.* Consider, *Jobs* and *Aarons* tryals in all their circumstances, and let thy *tribulation work patience.* Compare thy condition with many others on earth, and in Hell; and thou wilt find infinitely more cause to extol him with *prayse*, then to wrangle with him for thy *pain.* Hast thou lost thy *Friend*, thy *Child*, thy *Husband*, thy *Estate*; truely here is no loss, so long as thou hast not lost thy *soul*, and thy *Saviour.* Dost thou think of them, whose *souls*, whose *God* is lost for ever? I may say to thee of thy loss compared with theirs, what the Turk said of his Masters loss, at the *Battel* of *Lepanto*, compared with the *Venetians* loss of *Cyprus. My Masters loss is like the shaving a mans beard, which will quickly grow again,*

gain; but the loss of the Venetians, *is like the cutting off an arm, which can never be recovered.* Thy loss will be made up, but theirs never.

Holy *Greenham* endured much torture with much content; he could lie spread upon his form, quietly looking for the *Chyrurgions Knife*, and bind himself as fast with a *resolved patience*, as others with the *strongest cords*, and endure the *curuing* of his *flesh*, and *rifling* of his *bowels*, whilst others are passionate at the pricking of a vein.

Some men are like *flints*, they are no sooner smitten, but fire issueth out of them; if God scourge them, they are full of fury, and in their wrath and rage will not spare Heaven. As the *Thracians* when it *thundreth*, impudently shoot up their *Arrows* against Heaven. But its *brutish*, and the voice of an Asto say, *Why smitest thou me?* and exceeding *childish* to *strike* at the thing that hurts us.

Heathen themselves have been famous for their courage under Crosses, though they wanted our Christian principle. *Valerius Maximus*, when he heard that his *Mother* and *Wife*, whom he loved dearly, were slayn by the fall of an House, and that his *younger Son*, a hopeful youth, died at the same time in *Vmbria*, never changed countenance, but went on with the business of the Commonwealth, as if no disaster had befallen him. When *Pompey* the Great, in his Travails called at *Rhodes* to see *Possidonius* the Philosopher, whom he found much affected with the *Gout*, and told him he was sorry he could not hear his Lectures, He Answered him, *That for all his disease, he could discourse*, and

Greenham

when the *Torches* were put to his *feet*, he spake excellently; *That nothing was good but what was honest; and nothing was evil, but what was Criminal*; and after such discourse, at last concluded, *O pain in vain dost thou attempt me; for I will never confess thee to be evil, as long as I can honestly bear thee.* *Plato* being asked how we might know a *wise* man; Answered, *He is a wise man who being praised will not be proud, and being punished or rebuked, will not be passionate.* *Socrates* said, *My mind and my means are matcht*; Yet some Christians when called to the Cross, though they have higher hopes, and every way greater helps, are hearty in nothing but crying and complaining.

The truth is, an *impatient* person is his own *punishment*; he that *murmurs* at God *Martyrs* himself. Affliction like the *high wind*, doth not hurt the *stalkes of Corn* that yeeld to it, but rent in peices the *sturdy Oak* that resists it. *Maßurius Sabinus* tells us, that the Image of the Goddess *Angerona*, was with a *Muffler* on her *Mouth*, placed at the Altar of *Volupia*, to signifie that *pleasure* will be their portion, who bear sorrows with *silence*. But the discontented, both lose the comfort of their present mercies, and double their misery. *They lose the comfort of their present mercies*; for like Children, because they have not that piece which they desire, they will have none at all. Because *Rachel* had not *Children*, as an aguish pallat she tasted no savour, she could relish neither *life*, nor *health*, nor *food*, nor *Husband*, nor any of those millions of mercies which she enjoyed. The *Hedghog* is an apt Hieroglyphick of such a person.

person. Naturalists tell us she will gather many great *Apples* upon her *Brissels*, and then go to an hedge side to eat them; but if she happen to let *one* fall by the way, *she throweth down all the rest*, and will not so much as touch them. An impatient person also *doubleth his misery*. The *Prisoner* that *kicks* and *flings* about because of his Chains on his feet, *galls* himself the more with his *Fetters*. The *Bird* that *flutters* about with his wings on the lime twigs, is the more *entangled*.

Thirdly, *Justifie God in the greatest affliction which befalleth thee*. Doth God lay *heavy things* on thee in the loss of thy health, or estate, or liberty; have thou *high thoughts* of him. Though he *condemn* thee, do thou *acquit* him, *Glorifie the Lord* (saith the Prophet) *in the fire*, Isa. 24. 15. *In the fire*, that is, in affliction; In the *fire* God *purifieth* us, and therefore in the *fire* we must glorifie him. Nay in the fire he *magnifieth us*, and therefore in the fire we must *magnifie him*, Job. 7. 18. It is observable that the children of God have lifted him up very high, when he hath *cast them down* very low. As men in a deep well or pit in the day time, have seen the *stars*, when they that were on the *top* of the earth, could not behold them; so a Christian in *deep waters*, in deep afflictions, hath many times seen the goodness and justice of God, to shine forth clearly, when they who prospered could not behold them. Holy *Job* doth notably commend that *power* of God which he felt to his smart and punishment, *Job* 9. Chap. *per tot.* The Psalmist acknowledgeth God to be *good*, even then when he suffered much *evil*, when he was *plagued very sore*,

3 Justifie God in his providence.

Psa. 73. 14. When the Church was under the heaviest Cross, at the lowest ebbe, when God *poured on her his fury like fire*, even then she findeth cause to *justifie* him. *Lam.* 1. 18. *The Lord is righteous.* Her apprehensions of him were honourable, when her condition was most sad and miserable. Though God dealt hardly with her, yet she would not speak hardly of him In the darkest night of dread and terror, Saints can see the righteousness of God to sparkle gloriously.

Sinners sometimes do this *forcedly.* Their confession as water out of a *Still* is caused by the *Fire. I have sinned*, saith *Pharoah*, (under the rod) *the Lord is righteous*, Exod. 5. These, as persons condemned by the *Dutch* to die, are *wracked*, and their acknowledgments extorted from them. *Toads* if beaten, vomit up their venome. But Saints do it *freely*; their confessions are as water out of a *Spring.* When the children of *Israel* were greivously oppressed, they acquitted God. *O Lord, righteousness belongeth to thee, but to us confusion of face, because we have sinned. For the Lord our God is righteous in all his works which he doth; for we obeyed not his voice*, Dan. 9. 7, 8, 14. i. e. *Lord, though some may be apt to accuse thee of severity, when they hear of thy chosens captivity, yet we acquit thee. Thou art righteous: we have not the least wrong, we may thank our selves for all our sorrows; the pain which we feel is of our own procuring, the rods which scourge us, are of our own gathering. Our own sins are the spring and source of all our suffering; our own wickedness is the original of our woe; the Web in which we are intangled, like the Spiders, is woven out of our own bowels.*

bowels. We obeyed not his voice. Nay, they are ſo ſenſible of their ſins, that they acknowledge *his dealings*, in regard of rigour and ſharpneſs to come far ſhort of *their deſervings*. Ezra. 9. 13. *And after all that is come upon us for our evil deeds, ſeeing thou our God haſt puniſhed us leſs then our iniquities deſerve.* Mark, *Ezra* firſt confeſſeth their iniquities to be the *Mother* of all their miſery, and then their many afflictions to be *leſs* then the merit of their tranſgreſſions; do we drink *water* (thinks he) we might have been drinking *blood*. Have we greivous *burdens on earth*, we might have been *burning in Hell*. Our God is not onely *righteous* in laying thus much on us, but alſo *gracious* that he layeth no more. *Thou haſt puniſhed us leſs then our iniquities deſerve.*

It is recorded of *Themiſtocles*, that having invited many Philoſophers to ſupper, he borrowed all his *Diſhes* of one *Amyntas*, who came in the midſt of ſupper and *took away* half of them. One of the Philoſophers asked *Themiſtocles* how he could bear ſuch an affront. He Anſwered mildly, *He might have taken away all*; So ſaith a Chriſtian when God takes away part of his eſtate, or one of his children, and ſome of his comforts, *He might have taken away all.*

Wicked men, ordinarily when they are tied with the cords of their own corruptions, inſtead of Indicting themſelves, Arraign God; and when they ſhould fall down at his feet, flye in his very face; *And they* (i. e. the wicked Jews) *ſhall paſs through it* (meaning the Land of *Judah*) *hardly beſtead, and hungry, and ſhall fret themſelves, and curſe their King, and their God, and look upward*, Iſa. 8. 21.

As

As a *Pot* boyling with a good *fire* under it (this *Metaphor* is included in this word *fret*) casteth up its *scum* and *filth*, truely so do ungodly men in affliction. They *rage* under the *rod*, and instead of *blessing*, *blaspheme* the Name of God, *Rev.* 16. 9, 10. As the Ravens in *Arabia*, when they are *hungry*, screech horribly, and the Syrens when they come to dye roar dreadfully, so when sinners come into dangers and civil deaths, their Spirits boyl with wrath, and their mouths are black with blasphemies against the Lord. *The foolishness of man perverteth his way, and then his heart fretteth against the Lord.* Prov. 19. 3. The Apostate *Julian* shot up his darts against Heaven when he was in distress; As rusty hinges of a door, when the door is opened and shut, they *shreak* and make a noise, because they want *Oyl*: So wicked men in affliction flye out, and cry out against God himself sometimes; But the reason is, they want the *Oyl of grace*.

In eadem afflictionem mali deum detestantur & blasphemant; boni autem precantur & laudant. Aug. de civ. Dei. l. 1. c. 8.

Niceph. l. 10. cap. 35.

Reader, whatsoever the *rod* be with which thou art scourged, do thou *kiss it*. Though God should *dishonour* thee, do thou *glorifie* him; when he *punisheth* thee, do thou *praise* him. Bless God *taking* from thee, as well as *giving* to thee, and this will turn thy *blows* into a *blessing*, the greivous *cross* on thy back into a glorious *crown* on thy head; It is easie and ordinary, as to commend a person when we are *hired* with large presents, so to speak well of God, when he dealeth well with us; but it is hard and rare, as to *extoll* one, who *vilifieth* us, so to advance God when he debaseth us. The Hypocrite is *in* and *out* with God, as he dispenseth himself towards him in *blessings* or *crosses*. As men will

will commend the *Bee* when they taſte of its hony, but are out of patience with it when they feel its ſting. Thou art a Chriſtian indeed, if under the ſaddeſt diſpenſation, thou canſt ſay, as the holy Emperour *Mauritius*, when his Wife and Children were ſlayn before his eyes, *Righteous art thou O Lord, and in very faithfulneſs haſt afflicted me.* If thou canſt *bleſs* him when he maketh *breach* upon *breach* on thee.

Poſſibly thou art the man that *haſt ſeen affliction by the rod of his wrath.* God hath ſhewed thee great and ſore troubles; thy whole life (it may be) hath been a winter, and moſt of thy days accompanied with ſtormy weather; in this caſe it will be much for thy credit and comfort, if thou canſt juſtifie God under the croſs.

When thy *ſenſe* and *reaſon* are at a ſtand, that thou canſt not apprehend the ground, and cauſe of ſuch ſevere corrections, ſet *faith* a work, and *believe* God to be wiſe and righteous and gracious, even then when thou canſt not *ſee* him to be ſo. Gods *paths* are often in the *ſeas*, and his goings in *deep waters*, *His judgements are a great deep*, which our ſhort reaſon can never fadom or find out. There are as *hard Chapters*, and as *dark Texts* in the *provinces* of God, as in his *Propheſies*; now becauſe we cannot expound them, we are apt to accuſe them. *Job* was ſomewhat raſh (according to ſome) *Behold I cry out of wrong, but am not heard, Is it good that thou ſhouldſt oppreſs?* but obſerve the *reaſon*; *Who is this*, ſaith God, *that darkeneth counſel by words without knowledge*, Job 10. 2. and 9. 7. and 40. 2. *Sampſons* friends quarrel

relled with him, because they could not understand his *riddle*. Some of Gods friends have been ready to question him, when they could not find him. *Pompey* (when beaten by *Cesar*) said, *there was a mist over the eye of Providence*, when indeed the mist was over his *own eyes*. How many *wrangle* with God, meerly because they cannot *reach* God, and *reprehend* him, because they cannot *comprehend* him. But herein appeareth the excellency of Christianity, that when *sence* is tired, and *reason* nonpluſt in the conflict, *Faith* will believe Gods justice, and bring the soul off with conquest; Hence *Jeremiah* when he could not see God to be righteous, would say, that God was righteous, *Jer.* 12.1,2. *Righteous art thou O Lord, let me plead with thee of thy judgements*. His carnal part seemed to plead against it, but his spiritual part would be sure to premise it, and profess it. Human reason is no fit judge of divine actions, not that any of Gods *works* are against reason, but because many of his ways are *above* our reason. Gods actions are the highest, the truest reason, yet such reason as is above our natural reach.

As a stick in the *water* seemeth *crooked* to the eye of sence, through the refractions of a double medium, (the *Air* and *Water*) when the eye of our understanding seeth and knoweth it to be *straight*; so the dealings of God with his people, seem to the *eye of sense* many times to be *harsh* and *rigid*, as if in the ways of his providence he did *tread awry*, but even then the eye of faith seeth them to be right, and knoweth assuredly all his foot-steps to be *equal* and *straight*. Faith believeth men may do

justly,

juſtly, but faith is conſident God cannot but do juſtly. *Papiſts* tell us, ſaith *Luther*, *That the Pope may do what he will, none muſt queſtion him.* Sure I am, what they falſly aſcribe to the *man of ſin*, faith doth moſt truely and fitly in the darkeſt diſpenſations aſcrible to the Holy God. *He giveth not account of any of his matters, and who may ſay to him, What doſt thou?* Gods works are ſometimes like a Printers *Compoſing his ſheets*, who ſetteth his letters *backwards*; Now we feel and ſee the Letters, but cannot *read* them, nor *ſpell* out the meaning of them; but in the life to come, we ſhall fully know the *ſenſe* of them, and ſee *infinite reaſon and wiſdom* in every paſſage of divine providence.

Fourthly, *Wait Gods leiſure for deliverance.* There is a twofold patience requred in every Chriſtian. 4 Wait Gods leiſure for deliverance.

1. A patience of *bearing the evil* inflicted.

And 2. A patience of *forbearing the good* promiſed. God indeed hath engaged to deliver his people out of all their troubles; but between the *Seed-time* of the promiſe, and the *Harveſt* of the performance, a *ſharp Winter* often interpoſeth; therefore the Chriſtian muſt *wait*. *David* had a promiſe that he ſhould be *Iſraels* Prince, yet after this he is hunted as a *Patridge upon the Mountains*; What therefore doth he do in the mean time? *Truly my ſoul waiteth on God, from him is my ſalvation*, Pſalm. 62. 11, and 5. or as it is in the Original, *Nevertheleſs my ſoul is ſilent to Jehovah.* As if he had ſaid,

Though I who have a Patent from Heaven for the Crown, am in liew thereof laden with Crosses, though the providences of God towards me, are so greivous that they seem to contradict rather then to confirm his promises; yet my soul hath not a word to say against God, but I am contented to suffer his pleasure, and to stay his leasure, knowing that its good that a man should both hope and quietly wayt for the salvation of God. Nevertheless *my soul is silent to Jehovah.*

It was a great sin in *Israel*, that though they had had such experience of his power, they would not take his word for a drop of water. *They waited not for his counsel, but limited the holy one of* Israel, *Psa.* 78. 41. God must come at their call, at their time, or else they conclude he will not come at all, It was a wity speech of a King, *that he liked a circle about his head*, (Meaning his *Crown*) *but he could not endure a circle about his feet.* He would have them at liberty to go and come when he pleased. Its *dishonourable* to God to be limited. What an affront is it to a *Prince*, to be made his Subjects Prisoner? And its *unprofitable* to Man. Mercies in hast, or delivererance before Gods time, is like *meat overdriven*, which (will not take salt but) quickly corrupts and *putrifieth*, or like *fruit* that children cry for before its *ripe*, which breedeth *worms* and *diseases*. *Jacob* had a promise of the *blessing*, but he is too quick with God for it. He stayeth not Gods *leasure*, but hasteneth its accomplishment with a *lie*. Now what doth he get by it? indeed he obtaineth the blessing, but with many blows, the smart of which he felt to his dying day. Had he stayd till the vintage,

vintage, where the grapes of the promiſe had been *ripe*, he had found them *ſweet* and *cordial*; but becauſe he gathered them *green*, no wonder that they were *ſour* and ſet his *teeth* an *edge* ſo long. His ſufferings for ſo many *years*, are attributed to his unwillingneſs to wait on God ſome *few days*.

Reader, hath God layd on thee ſome heavy croſs, be not impatient; but let God take his own time to remove it. Chyrurgions know beſt how long wounds muſt be kept open; the Patients that skin them over becauſe they put them to pain, and heal them up in *haſt*, do it to their own *hurt*. Men in miſery are like *Priſoners* in the *Goal*, who are ſure to be releaſed if they will but ſtay quietly till the *Aſſize*; but when they are haſty for their liberty, and take indirect courſes, *breaking the Priſon* to get out, they are taken again, faſtened with more Fetters, and either ſtay longer for their freedom; or are diſmiſt from the *Goal*, and ſent to the *Gallows*. If *Saul* in diſtreſs will turn to a *Witch*, it doth but increaſe his *woe*.

A man that waſheth himſelf, ſometimes ventures paſt his depth before he is aware; now this man being in danger of *drowning*, haſtily catcheth at what comes next to hand, poſſibly on *ſedgy weeds* that do but *intangle* him, and draw him *deeper* under water, and there keep him down from ever getting up, till he (by that whereby he thought to ſave himſelf) be drowned indeed. Thus whilſt many unwilling to wait Gods leaſure for deliverance out of diſtreſs, catch at what comes next to help themſelves, they do but plunge themſelves further into a Labyrinth of evils, out of which they never eſcape.

Its a true saying in this sense, I am sure; *Haste maketh waste*; and, *The more haste, the less speed.* Many have by woful experience found the truth of those Proverbs. Friends, Gods time is the best time. *The Lord is a God of judgement*, saith the Prophet; therefore *blessed are all they that wait for him*, Isa. 30. 18. *Judgement* is here not opposed to *mercy*, but to *folly*. The Lord is a God of wisdom, and can time and order all affairs to the best. Though it be a burden to wait upon a *fool*, who maketh *rage* or *weakness* his *rule*, yet they are blessed who wait for the resolutions of the onely *wise God* (to whom Angels are comparative fools, *Job* 4. 17, 18.) who maketh reason the rule of all his actions, who will not let his *promises bring forth* to his people, before they have gone their *full time*, lest the *birth* should prove *abortive*, and who will not let them stay a moment beyond their *reckoning*, but then will cause them to fall in labour, and to bring forth in full feature and favour answerable to their conceptions. O! Reader, thou wilt never repent of thy patience; when those vessels of the promises, which staid so many years in the *Indies*, come home richly laden with their *silver and golden wedges*; with the sense of thy Fathers love, the fruits of thy Saviours death, and freedom from all thy fears and fetters which now affright thee, how wilt thou with the Church, sing *Victory*, shout for joy, and cry up thy wise and faithful God with an Ecce of admiration, *Lo this is my God, I have waited for him, he will save me. This is the Lord, I have waited for him, I will be glad and rejoyce in his Salvation*, Isa. 25. 9.

Fifthly,

Fifthly, *Rejoyce in God in the mean time.* Saints are compared to *Lillies*, afflictions to *thorns*. The *Lilly* is *fresh*, and looks *fair* in the midst of *Thorns*. A Christian may be chearful under the heaviest bodily cross. He hath fair weather *over-head*, the Sunshine of Gods favour, therefore he may go merrily on, though it be be *dirty* under *feet*. *The King shall rejoyce in God*, saith *David* (*Psal.* 63. 11.) when he wandred as a poor exile in the wilderness of *Keilah*; when he had neither relations, nor possessions (for he was banished from both) to rejoyce in, he had a God still So when his condition was more *dangerous*, and indeed seemed to be desperate, his *estate* was plundered, his *wives* and *children* captivated, and his own *life* endangered, for his own *Souldiers spake of stoning him. But* David *encouraged himself in the Lord his God.* 1 Sam. 30. 6. In cold weather the blood and spirits retreat to the heart and inward parts, which are the fourge and fountain of them. In the hardest season a beleiver may retire to, and be refreshed by the Fountain of his being and blessedness. The *Lacedemonians* use *Musick* in their *Wars*. Truely so may the Saint in his wars, with the affrightments of the World, and make the joy of the Lord his strength. There is mention made of some poor Christians banished, and one standing by, and seeing them pass along, said, *It is a sad condition these persons are in, to be hurried from the society of men, and to be made companions of beasts: True* (said another) *it were sad indeed, if they were carried to a place where they should not find their God, but let them be of good chear, God goeth along with them.*

5 Rejoyce in God.

Tua praesentia Domine, Laurentio ipsam craticulam dulcem fecit. Aug. in Psal.

Qui habet habentem omnia, habet omnia, Austin.

Aug. de Civit. Dei. l. 2. c. 26.

The

The Bells ring as pleasantly at a *Funeral*, as at a *Wedding*. The godly man may be merry in the *absense*, as well as in the *presence* of outward mercies. When the streams are dried up, he hath the spring. The upper City of *Jerusalem* built on Mount *Sion*, was called *Millo*, *Fullness* or *plenty*, because amongst the people of God, there is want of nothing, whilst they have him who is all things. This was the Churches consolation in her most dreadful condition, *The Lord is my portion, saith my soul, therefore I will hope in him*, Lam. 3. 24. She could not say, *Friends* were her portion, *Her lovers and friends were put far away*; She could not say, *honour* or *pleasure*, or *riches* were her portion. The enemies *wagged their heads* at the Daughter of *Jerusalem*. *They that did feed delicately, were desolate in the streets; they that were brought up in scarlet, embraced dunghils.* The *Caldeans* had robbed her of all such jewels; but that which kept her head above water, and her heart from sinking, when those boysterous waves went over her soul, was this, *The Lord is my portion.* He that hath God for his portion, hath all things, even when he hath nothing. *Hagars* provision and patience were both spent at once; her bottle and her hope both out together; because her *water* was gone, she falls a *weeping*; but had she seen the *Fountain* so near, she would have saved her *tears*. There is a witty conceit mentioned of one of the Dukes of *Florence*, that he should have for his Arms a *fair spread Tree*, having one branch onely lopped off, with this Motto, *Uno avulso non deficit alter*; Intimating that whilst *the Tree was well rooted, there was no fear though a branch or*

Lam. 2. 15, 16. and 4. 5.

two

two were lopped A godly man may rejoyce, though he loſe his eſtate, for he hath a better treaſure in Heaven; he may rejoyce though he loſe his Children, his Liberty, nay and his life; for though thoſe *branches are lopt off*, he hath his God, the *root* of all.

Twas the ſpeech of *Paulinus Nolanus*, when his City was taken by the Barbarians, *Domine, ne excrucier ob aurum & argentum; tu enim es omnia; Lord let me not be troubled for my ſilver and gold which I have loſt, for thou art all things.* As *Noah* when the whole World was overwhelmed with water, had a fair Epitome of it in the Ark, having all ſorts of Beaſts and fowls there; So he that in a deluge hath God to be his God, hath the Original of all mercies. He who enjoyeth the *Ocean* may rejoyce, though ſome drops are taken from him; But he indeed who hath no God, may well mourn when he is deprived of his goods. A *conſumptionate* man, when he cometh into a *ſharp ſearching air*, ſickeneth and dyeth, becauſe his vitals were not ſound; but he who hath *good inwards*, is the better for a cold winter.

Ariſtippus having loſt a *Farm*, by a law ſuit, to one that bewailed his loſs made this anſwer, *I have two farmes left ſtill, and that is more by one then you have, or then I have loſt.* When wicked men (though it be but ſeldom) pity a Saint in diſtreſs, a Saint with a compaſſionate heart, may Anſwer him as Chriſt did the Woman (who followed him weeping) *Weep not for me, but weep for thy ſelf, and the miſery that is coming upon thee, unleſs thou reformeſt thy life; for notwithſtanding my ſad*

loſſes,

losses, yet I have my Saviour, my soul, and my eternal happiness left still, and that is far more then you have.

The *Lapwing* hath his name in Latine *Vpupa*, and in Greek Ἔποψ, becausе she hath always, whether she be full or hungry, a sad querulous cry cry, *Pu, Pu*, Every sinner hath cause to be sad, whether he be full of comforts, or be under crosses; therefore its no wonder that in distress, his heart like *Nabals, dyeth within him*; creatures on the *earth* are all for accumulation, as the *Ant* and *Bee*, and they cannot live without it; but those, as birds that mount up to Heaven, neither sow nor reap, neither sow nor reap, yet have their merry notes.

Saints have rejoyced in their greatest sufferings, and triumphed in their most greivous tribulations. They have *gloried* in their *disgrace* for Christ. *And they departed from the councel, rejoycing that they were counted worthy to suffer shame for his name sake*, Act. 5. 41. Their *Spirits* have been most *inlarged*, when their *flesh* hath been most *straightned*. *Paul* and *Silas* in the stocks could *sing*. The fetters on their feet were more precious and honourable in their eyes, then the costliest *chains of gold* about their *necks* could have been, *Act.* 16. 25. *At midnight* Paul *and* Silas *prayed and sang praises to God*. Wicked men like common birds can sing in *Summer*, but Saints like special birds, can sing in *winter*.

Tis a priviledge to imitate Christ in his passion; the *Philippians* were to count it a *favour*, that God called them to *suffer*, Phil. 1. 29. *These are Gods gems and precious jewels*, said *Munster* to his friends, pointing

Joh. Manl. Loc. Com.

pointing to his Sores and Ulcers. *Ignatius* triumphed in his journey to *Rome* to ſuffer, conſidering, that *his blood ſhould be found among the mighty worthies, and that when the Lord makes inquiſition for blood, he will count from the blood of* Abel, *not onely to the blood of* Zacharias, *but alſo to the blood of mean* Ignatius. *To dye for Chriſt* (ſaith *Philpot*) *is the greateſt promotion that God can bring any to in this vale of miſery; yea, ſo great an honour that the glorious Angels in Heaven are not permitted to have.* It were eaſie to inſtance, and ſhew how many of the *Martyrs* were *merrier* when they were going to the *fire*, then ever carnal wretch was when he was ſitting down to a *delicate Feaſt.* Mat. 5. 10, 11, 12. *Bleſſed are ye when men ſhall revile you, and perſecute you, and ſay all manner of evil againſt you falſly, for my ſake. Rejoyce and be exceeding glad, for great is your reward in Heaven. Leap* and *skip* for joy, as wanton Cattel do in Spring time, when they graze in good and pleaſant paſtures, ſo the word ſignifieth.

Act. and Mon. p. 1744.

σκιρτάω

Its an honour to weak ſinful man to be ſcourged by the great and glorious God. Its a favour that he will condeſcend to correct us. Some Saints are more famous for their *croſſes*, then ever *Cæſar* or *Alexander* for all their victories and conqueſts. The *Rod* wherewith they are afflicted, is a *Scepter* wherewith they are adorned, *My Brethren count it*, ſaith the Apoſtle, πᾶσαν χαρὰν *all joy, when ye fall into divers temptations.* Though the nature of affliction be *evil*, and ſo not *joyous* but *greivous*, yet the *concomitants* and *conſequents* of it

Jam. 1. 2.

are so excellently *good*, that the Christian may rejoyce in it.

The *Neopolitans* wore Garlands, and triumphed when *Pompey* was sick at *Naples*, out of respect and honour to him. Those Infidels had better thoughts of sufferings then many Christians. Two sights, saith *Luther*, the Devil delights in, to see a *wicked man merry*, and a *Saint sorrowful*; but two sights do intolerably vex him; to see a sinner *mournful for his sins*, and to see a Saint *joyful in his sufferings*. *David* (saith he) *made Psalms and sung them; we sing Psalms, as well as we can to the honour of our God, to spight and deride the Devil and his Spouse.*

Luth. Colloqu. Mensal. c. 37.

Sixthly, *Take heed of envying wicked men in prosperity*; Men who are at the *bottom* of the hill, are apt to envy those that are at the *top*. When *David* was chastened every morning, and in great adversity, *I was envious at the foolish* (saith he) *when I saw the prosperity of the wicked*, Psa. 73. 3. *When I saw*, His sight was an inlet to this *sin*. The *Basiliske* is called *rex invidorum*, because the strength of its *poyson* is conveyed by the *eye*, it kils with its *look*. The envious man is described by his evil eye, *Mat.* 21. 22. The bright and glorious *sunshine* of wicked mens prosperity did pierce and pain *Davids sore eyes*. And the truth is, it hath been a *pearl* in many of the Saints eyes, *Jer.* 12. 1, 2, 3. *Habbak.* 1. 13. Corrupt nature first lookt out at this window, *Gen.* 4. *The spirit that dwelleth in us, lusteth to envy*, Jam. 4. 5. Those especially who are *afflicted*, are prone to *conceive evil at the good which others receive.*

6 Take heed of envying them that prosper.

He

He who doth but consider the state of wicked men, will rather *pity* then *envy* them in the most prosperous condition. Alas! the Devil like an indulgent Father, doth not disturb them, because they are his own children, as the *Crocodile*, according to *Aristotle*, suffereth the bird *Trochylus* to enter into his mouth, and pick his teeth, and then to flye away without any harm.

Reader, If thou art sick of this distemper, use *Davids* Receipt for its cure. Its a tried remedy, received out of the Sanctuary; *David* considered that their prosperity is neither *full* nor *fast*; It is not *full*, it is but *bodily* at best, and usually but *skin deep*; their mirth is rather in their brows, then in their *breasts*. *In the midst of his sufficiency, he is in straights*, Job 20. 22. Like the *kidney* of a beast; he is *lean*, even when he is covered with *fat*. All his heaps cannot cure the *ach* of his head, or afford one hours quiet of heart. *As a dream*, O *Lord*, saith the Psalmist, *Psal.* 73. 7. He compareth their prosperity to a *dream*; now we know the comfort or satisfaction which a man enjoyeth in a dream; is but *fancied* and *imaginary*, not *solid* or *substantial*. All their laughter is from the *Teeth outward*. *Haman* in the midst of all his honour and favour at Court, had somewhat lay like a lump of lead on his Spirit to imbitter all. *All this availeth me nothing*, saith he. Because he wanted a *bow* from *Mordecai*, all his comforts were nothing worth; *The abundance of the rich will not suffer him to sleep.* A *small* Bird sings pleasantly in his *little bed of Down*, when the bigger birds in their *great nests* of Briars and Thorns have but harsh *Notes*. Great men have

such *gnats* of cares to sting them in the night that many times they cannot *sleep*, when the *sleep of a labouring man is sweet*. How many of them *possess* a great estate, who enjoy nothing! *Eccles.* 2. *ult.* as the Stag hath great *horns*, but no courage to use them.

Their prosperity is not *fast*. Their riches and honours do but shew themselves like a *Rainbow* in all their dainty colours, and then vanish away. *Thou hast set them in slippery places*, vers. 18. They stand on *Ice*, are as soon *off* almost as *on*. How quickly is the beauty of all worldly blessings blasted? *The triumphing of the wicked is short*, Job 20. 5. Though their pains shall be for ever, yet their pleasures of sin are but *for a season*. They are *rich in this world*, not in the other World, 1 *Tim.* 6. 17. They *live in pleasures on earth*, Jam. 5. 5. The place of their *Pilgrimage* is the onely place of their *pleasures*. They have a *time* of *mirth*, but they shall have an *eternity* of *mourning*. God hath some work for wicked men to do (though they observe not his *precepts*, yet they serve his *providence*) and till that be done, his providence will serve them; but when the *building* is erected and finished, the *Scaffold* as high and as sure as its seated, shall be taken down. *Wherefore it shall come to pass, that when the Lord hath performed his whole work on Mount* Sion, *and on* Jerusalem, *I will punish the fruit of the stout heart of the King of* Assyria, *Isa.* 10. 12. When those busie *Bees* have done all their work, and that will be in a short time, they shall be smothered with smoak, and destroyed.

Their

Their proſperity is *fatal.* Their ſins are the greater, and their ſufferings will be more greivous. How certainly do their mercies like *perfume* to one ſick of the plague, convey the *infection* by its ſweet ſmell! As the *Moon* at the *Full* darkens the Sun moſt, ſo in the abundance of favours they diſhonour God moſt. *Vatablus* expoundeth that clauſe in *Ezek.* 3. 20. *I lay a ſtumbling block before him,* that is, *I will proſper him in all things, and not keep him from ſin by affliction.* I will not hedge up his way with Thorns, but lay all common, and ſuffer him to wander whither he will. God ſtrikes moſt heavily, when he doth not ſtrike at all, *Iſa.* 1. 5. *Why ſhould they be ſmitten any more! ye revolt more and more.* Their *ſufferings* are the greater alſo. They are raiſed to their *ruine. Thou haſt ſet them in ſlippery places, and turneſt them down to deſtruction.* verſ. 18.

Naturaliſts tells us that the *Eagle* lifteth the ſhell fiſh very *high*, and lets it fall on ſome *rock*, whereby its broken and then devoured. Ungodly men are lifted up high on *Earth*, to be thrown the lower into *Hell. The proſperity of Fools ſlayeth them*, Proverbs 1. 32. Like the Roman Monſter, they hang themſelves with their ſilken Halters. As the Phenix is conſumed in a *bed of rich Spices*, ſo are prophane men by all their hoards and heaps. Their comforts are but as a veſſel of *rich Wine*, preſented to one ſick of a *high Feaver*, which he drinketh largely of, whereby he is inflamed and dieth. The more wealth they have in this world, the greater their wo will be in the other world.

Parci ſibi putat cum excæcetur, & ſervetur ad ultimam opportunamque vindictam. Aug. in Pſal. 9.

As

As a *River* damm'd up for a time, when that which hindreth is removed, poureth forth with the greater *violence*; so that *flood of wrath* which is stopt for a time by Gods infinite patience, when it comes to break forth, will rush upon thee with the more *dreadful vengeance*. Prosperity like Physick to an incurable disease, hasteneth death, and makes it more painful.

Who will envy a Fellow that goeth up a high *Ladder* to be turned off and *Hanged*? Who would greive that his enemy hath a curious *richly enameled Knife*, when with it he *cuts his own Throat*? Surely none can grudge them their *sweetest morsels* on earth, who believe the bitter reckoning which they must pay in Hell. He is *brutish* in his knowledge, that can envy a beast its high and *sweet pasture*, when it is but thereby fitted for the *slaughter*. What man would not think of *Theramenes* rather with *pity* then *envy*, who being one of the thirty Tyrants at *Athens*, though he escaped, when his house fell down on him, yet afterwards was tortured to death by his Colleagues!

It was the speech of a Souldier going to Execution for *stealing Grapes*, to one that asked him, *What are you eating Grapes now*? (O saith he) *Do not envy me; my Grapes they cost me dear, they must cost me my life*. Truly, so may sinners bespeak envious Saints, *Do not envy us our honours, our high seats: Do not envy us our carnal pleasures, and our huge treasures; Do not envy us our plays and our pastimes, our sinful sports and our vain delights. Alas! they must cost us dear, they must cost us our lives, nay, the life of our very souls; they must cost us our Heaven,*

our

our God, our Saviour, and that for ever. Who would envy a Beaſt the *Garland* and *Ribands* with which the Heathen adorned them when they went to be *Sacrificed*! *Fret not thy ſelf because of evil doers, neither be thou envious at the workers of iniquity; for they ſhall ſoon be cut down as the graſs, and wither as the green herb,* Pſal. 37. 1, 2.

A man may ſee a Trade and not know the myſtery of it, and the various and curious contrivances in it. A Country fellow may ſee a Picture excellently drawn, and yet be wholly ignorant of that rare art which appeareth in it. There is imbroidered wiſdom in Gods works, which men are not aware of. *When the wicked ſpring as the Graſs, and when all the workers of iniquity flouriſh, it is that they ſhall be deſtroyed for ever.* Pſa. 92. 7. When with thoſe *Wiſps* he hath ſcoured his veſſels, he will throw them into the *fire.*

Beſides, the *beſt* of wicked men, is infinitely inferiour to the *worſt* eſtate of a Saint. The *paleſt gold* is better then the *brighteſt braſs*; *perſecuted Piety* is better then *proſpering Prophaneſs*; They have but the *bran*, the *dregs*, thou haſt the *flour*, the *ſpirits* of outward things. Thou canſt ſay, *God is thy portion*, and doſt thou complain of thy part? Nay, canſt thou forbear ſaying, *Pſalm.* 16. 5, 6. *The lines are fallen to me in a pleaſant place, and I have a goodly Heritage.*

It was an aggravation, and a great one of *Davids* ſin, that being a rich man, and having great *flocks*, he ſhould take away the poor mans *onely lamb*; ſo it is a ſad heightning of thy ſin, if when thou art rich, and haſt multitudes of real mercies

cies (*the Covenant of grace*, *the blood of Christ*, *the love and Image of God*, which are worth *thousands* and *millions*, and which will do thee good to all eternity) thou shouldst envy a *poor* sinner who hath onely a little *sleep*, and *meat*, and *drink*, (with many an aking heart, and gripes of conscience) like a condemned Prisoner, till the set day appointed for his Execution. *Thales* being asked how a man might be chearful and bear up in affliction; answered, *If he see his enemy in a worse condition then himself*; His expression savours of vitiated nature, and is contrary to grace; but if the misery of an enemy can make an Heathen merry in affliction, sure I am it may preserve a Christian from envy.

Queen *Elizabeth* envied the *Milkmaid* when she was in Prison; but had she known the glorious reign which she was to have for 44. years, she would not have repined at the poor happiness of so mean a person. Christians are too prone to envy the *husks* which wandring sinners fill themselves with here below; but would they set before them their glorious hopes of an Heaven, how they *must reign with Christ for ever and ever*, they would see little reason for their repining. Alas! what a pitiful nothing is the portion of the worlds greatest Potentates, compared with the *inheritance of the Saints in light*! Those Fowls that flye aloft, have so *small a Spleen* (saith the great Naturalist) that it can hardly be discerned, and he gives this reason, because those Birds that mount in the ayr, have least of that part which is *terrestrial*, for the Spleen is the seat of melancholy, which hath an earthly quality, being dry and cold. Sure I am, those Saints have least of this

Hist. 2. Cap. 15.

this spleen of envy, who mount up to heaven oftenest on the wings of Faith and meditation, and take a view of their future happiness.

Lastly, *Study and answer Gods end in thy afflictions.* This indeed though named last, is the first and chiefest of all. The *errand* upon which a messenger is sent from a great Prince, is much to be minded; its not enough to forbear *fretting* at him, or to rejoyce with him, but to interpret his language, to *spell out his meaning* is required. A disease once known is half cured; its a great piece of prudence to *find out* Gods end, and a special part of piety to *answer* Gods end when found out. God spake as truly by his *ten works*, his *ten plagues* to Egypt, as he did by his *ten words*, his *ten precepts* to Israel. Every affliction comes to thee with a message, as *Ehud* did to *Eglon* (*I have an errand to thee from God*) with an errand and message to thee from the great God.

7. Study and answer Gods end in thy affliction.

Qui beneficiis non intelligitur vel plagis intelligatur. Cypr. in Dementia.

Gideon took *briars* and *thorns* and taught the men of *Succoth*; God takes these sharp *prickles* of affliction, thereby intending to teach thee his Statutes, *Psal.*94.11. *Blessed is the man whom thou correctest and teachest in thy law.*

Crux est velut instrumentum quo Deus nos expolit. Polan. lib.6.cap.39.

I shall first shew thee what Gods ends are, and then help thee to find out his end in thy particular affliction.

Verberat & lacerat; non est sævitia, Certamen est. Senec. de Prov.cap.4.

Gods ends in afflicting are divers.

First, It may be *to try and discover thee to thy self.* To try the *strength of grace.* Thou couldest hardly have thought thy *faith* to have been so weak till thou wast like *Peter* walking on these tempestuous waters, and ready to sink in them. Theives

when endeavouring to break into an house, and are prevented, do this courtesie often to the Master of the house, that they shew him the weakest part of his dwelling: Satan by the troubles he brings on Saints, doth them often this kindness, that by his rough waters their leaks are made known to them. To try the *truth of Grace*. God therefore led *Israel* many years through the Wilderness, when he could have carried them a nearer way in few days to *Canaan*; *to prove them, and to know what was in their hearts*, *Deut.* 8.2. The *Psilli* a people (saith *Pliny lib.*28) whom no *venom* will hurt, if they suspect any of their children to be none of their own, put an *Adder* to its breast; if it be stung and the *flesh swell*, they cast it away as spurious. Tis not *affliction*, but an holy *enduring* of it (if ye endure chastening, *Heb.* 12.7.) which is a sign of *adoption*. A Father will sometimes *cross* his child to try his disposition. I have read a story of a little childe about eight or nine years old, that being extreamly pinched with hunger, looked one day pittifully necessitous on her Mother, and said, *Mother do you think that God will starve us?* The mother answered, *No Child, he will not*. The child replied, *But if he do, yet we must love him and serve him*; here was language that spake a well grown Christian. For indeed God brings us to want and misery to try us whether we love him for *his own* sake, or for *our own* sakes; for those excellencies that are in him, or for those mercies we have from him; to see whether we will say with the Cynick to *Antistenes*, *Nullus tam durus erit baculus, &c. There shall be no cudgel so crabbed as to beat me from thee.*

Secondly,

Secondly, It may be *to purge out ſome ſin which thou harboureſt* : the Stork is purged by ſalt water. A garment is ſtricken with a *ſtaff* that the duſt may be beaten out. *Tribulation* comes from *Tribulus*, a *flail*, becauſe it makes the huſk fly off. Crows when ſick, take ſtones which make them vomit, and then they are well. Affliction doth as a Sergeant or Baily, it comes to bring our ſins, our debts to remembrance. *Joſeph* ſpake *roughly* to his brethren, to make them *remember themſelves*, and repent of their ſin; when that was done, he diſcovered himſelf, and ſpake kindly to them: So God dealeth *ſeverely* with his children, to make them mindful of, and mournful for their ſins; when once he hath brought them to that, he ſmileth on them; *David* hath one Pſalm which he calls, *A Pſalm to bring to remembrance*, *Pſalm* 38. 1. which treateth of his great afflictions; becauſe they like *Pharoahs* dream to his Butler, make men remember their faults.

Sciebat enim quam facile & cito evaneſcant præ nædivinitus inflictæ quibus in totam vitam nos eruditi decebat. Calv. in loc.

Art not thou in *love with the world?* no wonder that then God makes it an *iron furnace*, that thou mayſt no longer value it as an *ivory palace*. He turneth *earth* into a kind of *hell* to thee, becauſe thou haſt made it thy *Heaven*. God carried *Iſrael* about in the wilderneſs, becauſe their hearts hankered after Egypt. He rubs *wormwood* on the breſts of the world to *wean* thee from it.

Art thou not *ſecure*? No wonder then that he applieth *bliſters* to thy neck, *cupping glaſſes* to thy back, and *wax-lights* to thy feet to awaken thee out of thy *Lethargie*. Shouldſt thou be ſuffered to continue ſleeping, thou wouldſt *ſleep the ſleep of death*.

He beats up thy quarters to make thee ſtand upon thy guard. When enemies flank an Army, it makes them orderly in their march, and keeps them from ſtragling.

Art thou not *Proud* and *Conceited*? If ſo, he gives thee a thorn in thy fleſh, to prick thy bladder of Pride, leſt thou ſhouldſt be puft up above meaſure. He makes thee *low* in thy *condition*, that thou mayſt be *lowly* in thy *diſpoſition*. That which leſſens our heaps and eſtates, often leſſeneth our hearts. God therefore brought the Jews to great hardſhips, to make them *humble*, Deut. 6. 2. *The poor uſeth intreaties*, ſaith *Solomon*.

Haſt thou not *dallied with mercies*? Now God removes them from thee, that by the want of them, thou mayſt know the worth of them. Naturaliſts tell us, if *Muſk* hath loſt its ſcent, by being put into a *Sink* twill recover it again. *Hunger* and *Faſting* will make thee relliſh thy food; *Sickneſs* will make thee prize thy *Health*. The *Spring* is more pleaſant after a *ſharp Winter*. *Harmonious ſounds* are much commended to us by the *darkneſs* and *ſilence* of the night. The *Bells* ſound beſt near the *Waters*. No meat ſo delightful as thoſe diſhes wherein ſower things are conveniently minged with ſweet.

Poſſibly thy *heart is hard*; thou waſt hardly ever ſenſible of thy own ſins, or others ſufferings. Now there are but two ways to cure the Stone in the Bladder; either to diſſolve it by ſoft medicines, or by cutting the party. God tried mercies with thee, ſoft means, and could not diſſolve the Stone of thy heart; therefore he is now cutting thee, with an intent to cure thee. A good fire will melt the hardeſt

deſt mettals. In *Sicilia*, there is *Fons Solis*, the *Fountain of the Sun*, out of which at *Midday* when the Sun is neareſt, floweth *cold water*, and at *Midnight* when the Sun is fartheſt, floweth *hot water*. Thoſe who have been cold in bewailing their ſin, when they have *proſpered* in the world; when they have been *viſited with affliction*, their reins chaſtiſing them in the night ſeaſon, have been *hot* and *fervent* at it.

Poſſibly, *thou didſt rely on Creatures*. Thy *leaning* on thoſe *ſtaves* hath broken them in peices, which otherwiſe would have been helpful to thee in thy journey. Many a time hath our Father made the creature our *Grief*, that it might not be our *God*. If any of theſe, or any other ſin be the end for which thou art afflicted, ſearch it out. As the Mariners in a *ſtorm*, enquired for whoſe ſake it came, and never ceaſed till they found him out, and had thrown that *Jonah* overboard; ſo do thou ſearch as narrowly for thy luſt as for thy life; expect no calm till this be done. When thou haſt found out the ſin, go to God ſpeedily, confeſs it throughly, with all its aggravations, and bewayl it heartily. When the Jews had found out *Paul*, whom they ſuppoſed to be a *peſtilent fellow*, *and a mover of ſedition*, they cry out, *Men of* Iſrael, *Help, this is the man that teacheth every where againſt the people, and the law, and this place, and further, brought Greeks alſo into the Temple, and hath polluted this place*, Acts 21. 28. So do thou cry to God, *Help Lord, this is the ſin that hath ſo much provoked thy Majeſty, prophaned thy name, greived thy Spirit, and polluted my own ſoul. Lord! help me to mourn for it, and help me to turn from it*;

it; *Let the hatred wherewith I shall hate it, be greater then the love wherewith I have ever loved it. Help Lord, this is the sin that hath caused all my sorrows, all my sufferings.*

When God had afflicted that noble Worthy, he tels God, *thou enquirest after my iniquity, and searchest after my sin*, Job 10. 6. Now if *God* by affliction searcheth after thy sin, it concerneth thee to search and try thy ways, *Lam.* 3.4. for if thou dost not *find out thy iniquities*, be confident *thy iniquities will find thee out*; and then thou mayst say as *Ahab* to *Elijah*, *Hast thou found me, O mine enemy?* for twill come to thee, as the *Prophet* to the *King*, with dreadful doleful tidings indeed.

Thirdly, It may be the end of God in afflicting thee, is to increase thy *graces*. *Wisps* scowre vessels and make them the brighter; *I will bring a third part into the fire, and refine them as silver is refined*, Zach. 13. *ult.* The fire purifieth the *vessels of gold*, and makes them more *meet for the Masters use*. True Christians like the *vine*, bear the more fruit for *bleeding*. *Dan.* 11. 33, 34, 35. *And some of them of understanding shall fall to try them, and to purge them, and to make them white.* Here are the three ends of affliction. Some refer their *fall* to the sad afflictions which they suffered in the days of *Antiochus*, of which there should be this threefold Use. 1. Some should be *tried*. 2. Some should be *purged*. 3. Some should be made *white*. Those frosts and showres, should whiten and purifie the faithful.

Israel in *Egypt*, the more *oppressed* the more they *multiplied*. The *Camomoil* springs the more and the better for being *trodden on*. *Pliny* in his Natural

Lib. 12. cap. 5.

History,

History, writeth of *certain trees*, growing in the *Red Seas*, which being beat upon by the Waves, stand like a *Rock*, *immovable*, and in a full Sea they are quite covered with water; these trees are bettered by the roughness of the Waves. A Christian that is by faith planted into the red Sea of Christs blood, doth not onely stand fast in, but also flourisheth the more for the billows of afflictions.

Its reported of the *Lioness*, that she leaves her Whelps till they are almost *kill'd* with *crying*, and hereby makes them the fuller of *courage*. So God often leaveth his children till they are even ready to despair; he lets his *David* cry out till his *throat be dry*, *and his moysture turned into the drought of Summer*, before he sendeth from Heaven and saveth him, and hereby he increaseth his *faith* and *patience*. *Here is the faith and patience of the Saints*, saith the Apostle, speaking of great afflictions, *Rev.* 13 10. Here it is exercised, and here it is increased; for frequent acts of grace, strengthen the habits of grace. The *fire* strengthens our liquors; the better they are boyled, the stronger they are. The hottest cordial water, and strongest spirits, are distil'd and extracted by fire. The fire of affliction increaseth the strength of our graces. As in Winter the outward cold fortifieth our inward parts, by forcing in, and uniting our natural heat: So adversity strengthneth the Christian by forcing him to use and unite all his courage.

Now its probable thou wilt say, *I would willingly answer Gods end; but how may I find it out? I cannot understand the language of the rod, and so cannot obey its voice.*

To

To satisfie this Query, I would advise thee;

1. To *observe the kind of thy affliction.* Sometimes the *sin* is written in broad letters on the forehead of the punishment. When *Absalom* kill'd *Amnon*, and defiled his fathers Concubines, and was afterwards slain by *Joab*, *David* might easily see his sin, in the face of his suffering. Because he neglected to do justice on *Amnon*, therefore God suffered *Absalom* to Murder him unjustly. Because he defiled the *Wife* of *Uriah* secretly, God permitted *Absalom* to lie with his Wives openly. Because he cockered *Absalom*, though the blood of *Amnon* required blood, therefore God let out the blood of *Absalom* by the hand of *Joab*. The *Sodomites* burned with unnatural fire, that was their sin, and God punished them with supernatural fire. The *Egyptians* killed the Jewish children, and God slew their first born; punishment often bears the Image and Superscription of the sin upon it.

Art thou *oppressed in thy estate?* Consider whether thou never didst oppress others, as the greater Fish devouring the smaller? Art thou *cheated* and *cozened* of thy right; Look back upon thy life, didst thou never defraud others of their due, like a beast of prey, tearing away by thy power others portions? Art thou disgraced? Examine thy self, whether thou hast not slandered others, as a Cupping glass drawing their worst humours, and revealing their faults, when thou hast concealed their vertues. So whatsoever thy affliction be, Put the question to thy soul, whether thou hast not to others occasioned the same suffering. God payeth some in their own coyn. If *sickness* or *continual* pain be thy affliction,

fliction, consider whether thou hast not been *intemperate*, and so brought thy self to the *wrack*. The sinner sometimes reapeth the *same seed* which he soweth, you may read who is the *father* of the *child*, what sin begot the affliction, by the *favor* and *features* of the childs face, it doth so much resemble its father.

2. If thou canst not find out the cause of thy disease by that symptom, *Hearken to the voice of conscience.* Look into that Book and see what *debts* thou owest to divine justice, for which thou art now *arrested*. When the debter doth not mind his payments, the Serjeant or Bayliff is sent to quicken him. Is there no way of wickedness which thou allowest? Though in the day of prosperity carnal pleasures make such a noise that the voice of conscience cannot be heard, yet in the silent night of adversity conscience often obtains audience. And in affliction like an Officer, it sheweth the *Mittimus*, which mentions the offence for which the Malefactor is committed to Prison.

Its possible God may be *reckoning* with thee for some old debt which thou hadst forgotten Look into thy remembrance, thy *register-book*, and there thou mayst find it. Its observable that the Patriarchs had committed a great sin in the sale of *Joseph*, which past many years unregarded, and unrepented; The golden *dust* of prosperity, had so covered the *looking-glass* of conscience, that they could not behold in it the *ugly face* of their crimson fault; but when they came to be in great perplexity in *Egypt*; Adversity did them that friendly office, as to *wipe off that dust*, and then conicience makes a true representation to them of their sin. As what

is written with the *juice of Lemons*, their sin was legible when brought to the *fire*. *We are verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and would not hear; therefore is this distress come upon us*, Gen. 43.21. Affliction untieth the *tongue* of conscience, that it speaketh plainly to men and women, *This is the sin, this is the lust that hath brought this load of sufferings.* And affliction unstoppeth the *ears* of men and women, that they hearken to its cry. *O! Its true indeed, we did thus and thus, conscience charged, and God commanded us to the contrary, and we would not hear, we are verily guilty, therefore is this distress come upon us.*

3. If thou hast been faithful in *impannelling conscience* upon the *Indictment*, and that bring in an *Ignoramus*, *Go to God and entreat him to acquaint thee with his mind in his providence, and with the meaning of thy punishment.* When the children
Gen. 25.22. struggled in *Rebekahs* womb, she said, *Why am I thus? and she went to enquire of the Lord: And the Lord said unto her, Two Nations are in thy womb.* So now thou art in the midst of strivings and struglings, go to God, enquire of him, possibly he may answer thee, *Two parties, two Princes are within thee, Flesh and Spirit, Christ and Satan, and they are striving which shall be the Conqueror.* Or do as *Job* under his sore troubles; *Lord, do not condemn me, shew me wherefore thou contendest with me*, Job 10.2. *Lord, my troubles and crosses are well known, the eyes of others see them, and my heart feels them; but the cause of them is unknown. There is a vail upon my understanding, that I cannot discern thy meaning; there is a cur-*

a curtain drawn between me and the ground of my croſſes. O ſcatter theſe miſts that hinder my ſight, that I may know the reaſon of my ſufferings; for though I know that I am a ſinner, and am guilty of many weakneſſes, yet I know alſo that I am not wicked. I have examined my ſelf, and am not conſcious of any ungodlineſs or cloſe hypocriſie, much leſs of any prophaneſs or ſcandalous enormity, which ſhould provoke thee thus ſeverely to puniſh me. I do not deſire to know it as ſuſpecting thy goodneſs and holineſs, but as ſuſpecting my own evil heart. Shew me wherefore thou contendeſt with me; whether it be for ſin or no; if for ſin; for what ſin, that I may repent of it, and return to thee: If not for ſin, ſhew me for what end, whether to prove and try me, or to purifie and ſtrengthen me.

There is no better way for a priſoner to know the reaſon of his confinement, then to ask the Juſtice or Magiſtrate that committed him; there is no ſurer way to know the cauſe of our ſufferings, then to go to that God that ſends them. Every wiſe Agent can give a rational account of his actions. Though *Gods will* be a ſufficient anſwer to all our queries; *He doth whatſoever he pleaſeth in heaven, and in earth, and in all deep places,* yet he wills nothing without infinite reaſon, and is pleaſed to let his friends know what is his end in his actings; *The ſecrets of the Lord are with them that fear him, Pſal.* 25.

But Reader, when thou goeſt to God by prayer to know why thou doſt ſuffer, do it in *a ſerious ſolemn manner,* and with a ſetled purpoſe to anſwer his afflicting providence. An *ordinary ſeeking* will

not serve turn in *extraordinary sufferings*. When a famine was in the days of *David* upon *Israel* three years, year after year, the holy King doubtless did often desire of God to know what *fault* in *Israel* had incensed him to send a *famine* on *Israel*. Its not probable he would suffer so mortal a distemper to infect the body Politick so long, and never look after its cause and cure; yet he could not finde it out, till at last after the end of three years he goeth to God by that grand and most solemn way of enquiry by *Urim* and *Thummim*, and then God answers him, *It is for Saul and his bloody house, because he slew the Gibeonites*, 2 Sam. 21. 1. Upon which he hangs up some of *Sauls* sons, and the judgement was removed. If thou canst not by thy daily fervent prayers find out the cause, set apart a day or days of humiliation and fasting. As some *Devils* will not be cast out without *fasting and prayer*, so the reason of some *distresses* will not be found out without fasting and prayer. On such a day of prayer unbosom thy self freely and fully to God. Oh tis sad to be *hiding* thy sins, when God is *searching* for them; Intreat him to try thee. Say as the Psalmist, *Search me, O God, and know my heart, try me and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting*. Bewail thy Original pollution, which is the grand remote cause of all affliction, though some particular corruption may be a nearer cause, as the brittleness of mans body is the natural remote cause of death, though some one disease be the next and immediate cause. Bemoan also all thy *actual transgressions*, which thou canst possibly remember, and

Psa. 139. *ult.*

accent

accent them with their crying circumstances. After this condemn thy self for them, and resolve through divine help to forsake them. If God make known to thee, which is thy darling sin, that hath cost thee so much sorrow, which is the *Absalom*, (that had he received his due, had been hang'd long before for the murder of Christ) that now is in armes to rob thee of thy *Crown* and *life*, causing such disturbance and distress unto thee. As thou lovest thy soul, entertain not any favourable thoughts of him. Do not wish, *O that he might be spared and dealt gently with for thy sake*, but with the greatest hatred hasten his execution. Let such a day be as the Fast amongst the Jews, wherein all their *blasphemers* were put to death. Let no one malefactor be hid (like *Joash*) in a secret Chamber to avoid the stroak of vengeance. After this renew thy Covenant with the Lord, to walk before him in holiness and righteousness, all thy days; resolve upon every known duty, and against every known iniquity. Call aloud to Jesus Christ, to stand bound for thee, and to be thy surety for thy good behaviour; and if thou art but sincere and faithful in these particulars, thy affliction *may be removed*; when the *wound* is *well*, the *Plaister* falls off; the Messenger departs when he hath done his *errand*; or however its sanctified to thee, and sanct fied misery is a greater mercy the n the whole creation. Now thou mayst *rejoyce in tribulation, knowing that tribulation worketh patience, and patience experience, and experience hope, and hope maketh not ashamed, because the love of God is shed abroad in thy heart.* Though thy chastisement be no infallible sign of Gods love, yet thy improvement

Post afflictiones vita bonis tranquillior. Nazian. in Orat. ad Cyp.

ment of it in this gracious manner is a sure sign of his special favour. If the Philosopher *Zeno* after his shipwrack, *blessed fortune for his prosperous misfortune*, because it made him a *better Scholar*, having deprived him of that which had diverted him from his studies: Surely thou hast more cause to *bless providence* for thy happy unhappiness, because it hath made thee the *better Christian*; thou mayst say, *Lord, it was good for me that I was afflicted, that I might learn thy statutes. Before I was afflicted, I went astray, but now I keep thy word*, Psa. 119. 67.

But on the other hand it will be ill, if after thy afflictons, and the pains God hath taken with thee, thou art not more holy. Its sad to be put to pain to no profit, to be cut and lanced and not to have thy bad blood let out; God complaineth of this, *In vain have I smitten your children, and they have not received correction*, Jer. 2. 30. I gave them Physick, but to no purpose; but, Its doleful for a man to come out of affliction, as a sheep out of a Ditch, *dirty* and *defiled*; or as a *peice of Iron* out of the Smiths hand (after it hath been first in the fire, and then in the water) *more hardned* then it was before. Its bad not to be the better for affliction; for a person to come out of his Chamber, where he was at the gate of death, amended in *body*, but not in *soul*. *Ephraim* remembers his incorrigibleness upon the day of his repentance; *Thou hast chastised me, and I was chastised as a bullock unaccustomed to the Yoke*, Jer. 31. 18. rather *kicking* at, then submitting to my deserved sufferings. To such a man *Austin* sadly expresseth himself, *Perdisti*

disti utilitatem calamitatis. Thou hast lost the profit of thy Physick. The cost which God was at with thee was thrown away. But O how *intolerable* is it for the child to be the more froward when he is corrected for his faults! the next thing he may expect is to be turned out of doors. Not to be reformed by afflictions, speaks a child of Rebellion and disobedience; but to wax worse by affliction, speaks a son of reprobation and perdition. The Tree which after *dunging* and *pruning* is unfruitful, is for the *fire*. If the ten plagues do not *reform* Pharoah, the red Sea shall *ruine* him.

Perdidisti utilitatem calamitatis; & miserrimi facti estis, & pessimi permansistis. Aug. de civitate Dei l. 1. c. 33.

CHAP. X.

The means whereby Christians may Exercise themselves to Godliness in Adversity. As also a Good Wish about that Condition.

HAving layd down the *Motives*, and also discovered wherein the *nature* of exercising thy self to Godliness in Adversity consisteth, I proceed to the third thing promised; and that is to acquaint thee with the Means which may be helpful to thee herein.

Heart-quieting thoughts in Adversity.

First, If thou wouldst exercise thy self to Godliness in affliction, *Labour to see Gods hand in all thy afflictions*; Do not like the *Dog*, snarl at the *stone*,

1 Consider, it is God that afflicteth.

stone, but look up to the *hand* that throweth it. Consider; whosoever be the *messenger* that *bringeth* it, God is the *Master* that *sendeth* it, and then the present (whatsoever it be) will have the more acceptance for the Authors sake. *Can a bird fall into a snare, where no gin is for him? shall there be any evil in the City, and the Lord hath not done it?* Amos 3. 6, 7. The *Bird* seems to be taken by *chance*; but he is taken by *providence*. The Bird did not *see* the snare, but the Fowler set the snare purposely for him. Afflictions seem to come accidentally on men, but we are caught in them intentionally by God. Though we do not foresee them, yet God *fore-appoints* them, and to him we must look if we would improve such providences.

We are at best *silent* when we suffer from them who are much our *superiours*. Though when our *equals* or *inferiours* strike us, we presently run for a *Writ*; yet if our Soveraign, whose Laws we have broken, scourge us, or brand us by his Officers, we submit. *Boys* will *reverence* the rod in the hand of their *Master*, though they *laugh* at it in the hands of their *fellows*; *Who art thou that repliest against God*, is sufficient to make a Christian both patient and pious under the heaviest Cross. This consideration moved *Job* instead of *blaspheming*, to *bless* God, when he received such smart blows from God. *The Lord hath given, and the Lord hath taken away, blessed be the name of the Lord.* Had he said and thought, *The Lord hath given, and the* Caldeans *and* Sabeans *have taken away*, his rage might probably have conquered his reason, and Satan might have been gratified in what he so impatiently

patiently desired; but because *Job* knew that his potion was sent him *from Heaven*, he chearfully takes it and pays (according to his estate) his thanks to his Physitian; *The Lord hath taken, blessed be the name of the Lord.* We value and esteem our gifts according to the *quality* and *sincerity* of the *Giver*. *Hierom* would perswade his friend *Julian* to say upon the loss of Children; *Lord, thou hast taken away the Children which thou gavest me, I do not murmur at thee for taking them, but I thank thee for giving them.* His dominion over us commandeth submission. He giveth out of his *mercy*, and he takes away out of *justice*. *May not he do what he will with his own?* Mat. 20. 15.

Tu listi liberos quos ipse dederas; non contristor quod recepisti, sed gratias ago quod dedisti. Hierom.

A sight of God (like the word of Christ in the ship) did allay and calm those high winds, and boysterous Waves which threatned to overturn the soul of the Psalmist; *I was dumb and opened not my mouth, because thou Lord didst it*, Psa. 39. 9. If you consider the third verse of the Psalm, you will find that his *heart* was very *hot*, and the fire of his inward passion was so great by reason of his afflictions from *Saul* and his Courtiers, that twas like to break out into a *flame* to his own ruine. But this was the water that quenched it; *Thou Lord didst it.* As when our lungs are exceeding hot with their motion and ready to burn up themselves with their own heat; even then they are cooled by the air which they suck in; so the heart of the Prophet heated with anger and impatience, was cooled with this gale, that it was Gods pleasure. When he once saw *Gods Hand* and *Seal* to the Warrant for his correction, he durst not open his mouth against it:

Quia tu fecisti, i. e. *non Casu aut fortuna, aut temere ista mihi accidunt, sed sapientissimo tuo consilio, & justo judicio res hominum reguntur.* Moller in loc.

it. The hand of an infinite, unquestionable, onely wise God, is such a muzzle on a Saints mouth, that he cannot murmur; *I was dumb and opened not my mouth, because thou Lord didst it.*

Nihil ad compescendos doloris impetus aptius est, quam ubi nobis in mentem venit, non cum homine mortali, sed cum Deo negotium esse, Calvin. in loc.

As men Generally look not up to the Author of their *mercies*, and thence are so *unthankeful*; so they look not up to the Author of their *afflictions*, and hence are so *impatient* and *fretful*. It is observable that patience did wonderfully triumph in *Davids* breast under *Shimei's* bitter railings; though that *Traytor* struck fire again and again, he was wet tinder, he did not take; yet at another time, when *Nabal* offered him a little unkindness, that small wind raised a greivous storm of passion in his spirit. *So and more also do God unto the enemies of* David, *if I leave of all that pertain to him by the morning light, any that pisseth against the Wall*, 1 Sam. 25. 22. But if we read the story, we may quickly see the reason. *David* heard Gods *voice* in *Shimei's* language, but did not see Gods *hand* in *Nabals* carriage. *Let him alone, and let him curse* (saith he of *Shimei*) *for the Lord hath said unto him, Curse* David, 2 *Sam.* 16. 9, 10. The Lord hath bidden him with a word of *sufferance*, though not of *allowance*, with the word of his providence, though not of his precept; therefore I must bear it with *submission* and *patience*; he who hears *God speaking*, will if he know himself, be *silent*.

Verbo providentiæ, non præcepti. Jun. in loc.

The foolish heathen whose understandings were darkned, could see no farther then second causes, hence acted like distracted persons under the Cross. *Xerxes* the *Persian Monarch* having received a loss by the rage of *Hellespontus*, caused *three hundred stripes* to

Herodot. l. 7.

be

be given it, and cast *fetters* into the water, as if he could make it his Prisoner, and bind it at his pleasure. *Darius* because the River *Gynde* had drownd his *white horse*, threatened to divide it into many channels, and so weaken its strength, that one should go over it on foot. Those that look onely at *means*, thus *murmur*, and *bewray* their *madness*. *Senec. De ira.*

When men drink of waters far from the *spring*, and nigh the *Sea*, they are *brackish*, and of an ill taste but if they drink them in the *Fountain* (*Dulcius ex ipso fonte, &c.*) they are *sweet*. As *Solinus* reports of *Hypanis* a *Scythian* River, that the water thereof is bitter, as it passeth through *Exampius*, but very sweet in the Spring. When men drink the waters of affliction in the *musty Vessels* of instruments, no wonder that they are the waters of *Marah*, *bitter waters*, and set men, as those waters did the *Israelites*, a *murmuring*; but when they drink them in the *Fountain*, consider them in the blessed God, the *Principal efficient*, they are *tolerable*, if not *pleasant*. Christians can take any thing kindly from the hands of their God. It was an holy speech of that Honourable Lord *Duplessis*, at the death of his onely Son, *I could not have born this from a man, but I can from my God. Beasts* will take blows from their *Master*, surely then we may from our *Maker*. *Cap. 30.*

2. Consider *Gods affection is the spring* (as to him) *of all thy afflictions*. Thy temporal *Cross* comes from the *same love* that thy eternal *Crown* comes from. Infinite and eternal love is the *root* from which every *rod* springeth, with which God scourgeth thee: 2 Consider God afflicteth out of love.

thee: *As many as I love I rebuke; whom the Lord loveth, he chasteneth, and scourgeth every Son whom he receiveth*; Rev. 3. 19. Heb. 12. 5. Men will not take the pains to correct *Stubborn Servants*, but turn them out of doors; but love forceth them to chastise their *Sons*. God out of *hatred* lets many a sinner go unpunished in this World. He *prunes* not that *Tree* which he intends for the *eternal fire*. When the *rope* is designed, the *Rod* is spared. The Malefactor according to our law, scapes the *Whiping-post*, that is condemned to the *Gallows*. *The wicked is reserved to the day of destruction; they shall be brought forth at the day of wrath*, Job 21. 30. But out of love he afflicteth Saints. *In very faithfulness thou hast afflicted me*, saith *David*, Psa. 119. 75. As if *David* had said, *Lord, thou art not onely righteous in giving me to drink the fruit of my disobedience to thy law, but thou art also gracious in causing me therein to taste the effects of thy love. Thy correcting severity proceeds from thine electing mercy; Thou couldst not be faithful to my soul and thy Covenant of salvation, if thou shouldst suffer me to wander from thy Commands, and not bring me home*, (though) *by weeping Cross*. Its worthy our observation, that God binds himself as well to give his children a *Rod* in their minority, when they offend, as the *inheritance* when they come to age. *If they break my statutes, and keep not my commandements; then will I visit their iniquity with a rod, and their transgression with stripes; Nevertheless my loving kindness I will not take from him, nor suffer my faithfulness to fayl. Once have I sworn by my holiness, I will not lie unto* David. How then should he be faithful to his word,

Magna est misericordia hic, virga corrigi, ne alibi duro malleo conterantur. Nic. De Clemang. Epist. 58.

Quod Deus amat, indurat & exercet non in deliciis sed in castris. Sen. Epist. 67.

Magna ira est quando peccantibus non irascitur Deus. Hier. Epist. 33.

word, if they who transgress so often, should never feel his rod, much less if he should let them run on to their ruine! He visits their iniquities with *stripes*, that he might not take from them his *loving kindness*, nor suffer his *faithfulness* to *fayl*. The punishments of sinners are *vindictive*, the fruits of *pure wrath*; but the afflictions of Saints are *corrective*, the genuine product of true love. *All his ways are mercy and truth*; not onely his *comforting*, but his *correcting* ways. If he smile tis in *mercy*, and if he smite tis in *mercy*; God may change his *dispensation* towards his *children*, but never his *disposition*, Psa. 25. 10.

Some write of the *Russians*, that their *women* think those *Husbands* do not love them, who do not *beat* them, and those Husbands to *love* them *most*, who *beat* them most; Sure I am, those that have felt most of the weight of Gods hand, have had the greatest room in his heart. As it was said of *Asher*, *his shoos are Iron and Brass, but his feet were dipt in oyl*; so may I say of God. When his *shoos are Iron and Brass*, when he treads *hard*, and treads *heavy*, *yet his feet are dipt in Oyl*, in *love*, Deut. 33. 24, 25. Those bands of affliction, with which he binds his Saints, are *bonds of kindness*, and those cords with which he scourgeth his chosen are cords of love, every lash speaks love, and is laid on by love.

Now what a *sweet Syrrop* is this for thee O Christian, to take the *bitter Pill* of affliction in, I cannot but think it must needs go down the glibber, and also work the better. Doth *love* send it, and wilt thou slight it? Shall *love* present

sent it to thee, and wilt thou be pettish and peevish at it? Gods *anger* is more greivous then any pressure whatsoever, but his love will make amends for the want of any outward favour. *Thy loving kindness is better then life.* Therefore as long as thou hast this sauce in thy dish, it may make any thing go down. *A Dinner of hearbs with love, is better then a stalled Ox with strife.* The eye is a tender part; yet when dim or dusky, we apply *sharp powders*, or *waters* to eat out the web, or dry up the rheum, and yet love it never the less. Friend, God may love thee as the apple of his eye, even then when he afflicteth thee sharply; therefore take his lovetoken kindly.

Gentlemen prize their *Hawks*, and delight to feed them, yet they put *wervels* upon their legs, and an *hood* upon their heads. *But why?* saith *Bernard, is she blinded and fettered? because they esteem her, and would have her always within call.* If they have an Hawk that they regard not, they will not take such pains with them, but let them flie away. Some sinners scape scourging, and are suffered to take their swinge, because God doth not love nor esteem them; but his Saints whom he valueth, he will be sure to correct, that he may have them always within his call and command.

Disce gratiam esse, ubi Deus cito peccata punit; per hoc enim cumulus peccatorum decrescit: cum enim pœnas differat, tunc cum his culpa augetur ac consequentur pœna, Cornel. a Lap. in Gen. 15.

Children will take that potion willingly, which a *Mother* gives them, when if a *stranger* should pour such a draught down their throats, they would cry out, *we are poisoned.* And what's the reason? why, they are perswaded of their Parents love, that's the lump of Sugar which sweetens it. He in *Terence* could say, when he was in his own

thoughts

thoughts hardly used, *Pater est; si pater non esset, &c. Its my Father; if it were not my Father I should not take it so well.* Any thing is pleasing which love doth present. Even *blows* in love are lovely, and the *wounds* of a friend are healing. *David* had much rather lose his *life* by the hands of courteous *Jonathan* who *loved* him, then of cruel *Saul* who *hated* him, 1 *Sam.* 20. 8. *Elijah* could beg death from a *gracious God. It is enough now, O Lord, take away my life; even then when he feard it, and fled from it* by the hands of a *spightful malicous woman*, 1 King. 19. 3, 4. Our blessed Redeemer drank *off* freely that *cup* of venome and poison, of gall and wormwood, which would have turned the stomachs of all Men and Angels in the World to have tasted it, when it was put into his hands by a *loving Father.* When sinless nature had a reluctancy, the thought of a *Father* carried it. *The Cup which my Father giveth me to drink, shall I not drink it?* Had the Lord Jesus considered onely the fury of Hell, and the wrath of his Foes on earth; his potion would have been much less pleasing. But when he thought of the love of his Father; how love provided it for him, and love presented it to him; how there was not the least bitter ingredient in it, but love prescribed it, and love prepared it, he drunk off his cup, thus spiced with his Fathers love, chearfully.

The truth is, our eyes are bad, and in our journey towards Heaven, *Mountains* and *Hills* interposing, we lose the sight of the true Sun, and the sense of our Fathers love; but when we come

Exandit iratus, non exaudit propitius; non parcit propitius, parcit iratus. Aug. Conf. Jul. l. 5. c. 4.

come to our Fathers house, we shall see grace and love displayed in all its colours. Though our *Jesus*, now like *Joseph*, acts the part of a seeming enemy, yet then we shall see that he loved us, all the while that he used us so hardly; then he will speak plainly, *I am your Brother* Joseph *whom ye sold, I am your Brother* Jesus *whom ye crucified.*

3 Consider God will scourge thee according to thy strength.

Thirdly, Consider, *God will proportion thy burthen to thy back.* He will not *Sess* thee above thy *estate.* When any were scourged among the Jews, they fitted the *Whip* to the *person*, and gave either all the stripes which God allowed, (not exceeding forty, *Deut.* 25. 3.) at once, or at two several times, according to the strength of the offender; to this end, the work of one of their Judges was to number the stroaks, that they might be sure not to exceed; God numbreth as well the Saints sufferings as their sins, and will not permit one stroak beyond their strength. He limits their sufferings, both for their nature and their length; he hath some strong able servants, *Old men* and *Fathers*; therefore he calleth them to the harder services, that their strength might not be lost; Those that have great estates, much spiritual riches, must live accordingly, or else their wealth would be given them in vain. He hath others who are weak *babes* in Christ, litlte *Children*; now though he *drives* these towards their Heavenly Country, when they would loyter and play with the *toys* of the world by the way; yet he doth not *over-drive* them, but (as *Jacob* his Ews great with young) drive

drive them *tenderly, as they are able to bear it.* Gen. 33. 14.

God is not like an *Emperick* who hath but one remedy for all persons, and all maladies, but first considers his Patients, what age they are, of how long standing in Christs School, of what strength, what proficiency they have made since they were entred, and accordingly writes his Bill. Because some bodies will bear it, he will give them Physick two or three days together. *Let us return unto the Lord, he hath torn, and he will heal us; After two days will he revive us, in the third day he will raise us up, and we shall live in his sight,* Hos. 6. 1, 2. Nay, possibly ten days together he may give a diet drink. *Behold, the Devil shall cast some of you into Prison, and ye shall have tribulation ten days,* Rev. 2. 10. But because others of his children are of weak constitutions, he will purge them onely one day, *Zach.* 3. 9. or give them pills one night; *Heaviness shall endure for a night,* Psa. 30. 5. Nay, if they be very sickly, it shall work but an *hour.* The Apostle mentioneth, *an hour of temptation,* Rev. 3. 10. Nay, as the Patient may be, but a *moment; These light afflictions which are but for a Moment,* 2 *Cor.* 4. 17. And if there be any of his weaklings, whose stomachs cannot bear it so long, they shall have it less time (if it may be, that this point is divisible) *For a small moment, have I forsaken thee, but with great mercies will I gather thee,* Isa. 54. 7, 8. Well might the Apostle say, *God is faithful, who will not suffer us to be tempted above what we are able.* With which verse *Latimer* comforted *Ridly,* when they

were both going to the stake, adding, *Be confident Brother, God will either assage the violence of the flames, or give us strength to bear it.*

After their *Physick* he gives *Cordials* to keep them from fainting, he is so tender of his faithful ones. If he knock down *Paul* with one hand, and strike him blind, he will lift him up with the other hand, and that to the third Heavens, where he shall *see* such blessed sights as mortal eares cannot hear of. He *sendeth snow in Salmon*, light in darkness. When it showrs, it shines on a Saint. *I thank my God for this Prison* (said one of the Martyrs) *more then for any Palace; for in it I find my God most sweet to me.* When *Philip Lantgrave* of *Hess* was Prisoner a long time together under *Charles* the fifth, he was askt what upheld him: He answered, *I feel the divine comforts of the Martyrs.* The Cross of Christ is *sweet wood*, it *bears Cordial Spices.* These *Lions* (as *Samsons*) prove an *Hive* of sweetness, and produce a swarm of comforts to the Saints. When the waterpots are full of *water*, then the best *wine* is coming: It may be said of the Christian, what *Plutarch* speaketh of *Egypt*, *He hath many Poisons, but as many Antidotes.*

Multa venena, & multa salubria. Plut.

I have read of one, that digging under a *Cross*, found a *great treasure*; Saints have never found greater riches of grace and comfort then under the Cross. The *wine* of their joy is usually most *brisk* and *lively* when they drink it in those *low* damp *Cellars*, at the head of the Pipe. When *Jacob* halts through a blow on his thigh, the place is turned into a *Peniel*, that is, the *Face of God.* Twas an happy fight that was accompanied with a sight of Gods face.

There

There are three great differences between the punishments God inflicts on sinners, and the afflictions he brings on Saints in this World. *Hath he smitten him, as he smote those that smote him?* Isa. 27. 7. No; for

Three differences between the evil things which befal the good and bad in this world.

1. They differ in the *manner*. God punisheth his enemies with *joy*. *Ah! I will ease me of mine enemies*, Isa. 1. 24. As if he were in pain, till they are punisht and could have no ease, but in their pain; whereas when he afflicts his children, it is with much compassion. *His soul is grieved for the miseries of Israel*, Judg. 10. 15. He takes the rod into his hand with tears (as I may say) in his eyes. And when he hath it in his hand, hath many conflicts with himself, whether he should strike or no. *How shall I deliver thee up* O Ephraim? *how shall I give thee up* O Israel? *how shall I make thee as* Admah, *how shall I set thee as* Zeboim? (*Admah* and *Zeboim* were part of the *Pentapolis* which God destroyed; the other three were *Sodom*, *Gomorrah*, and *Zoar*) *my bowels are rowled within me, my repentings are kindled together*, Hos. 11. 8, 9. Mark how he striveth with himself before he can strike his people. As if he had said, O Ephraim, O Israel, *thou art a wicked stubborn child, and art worthy to be whipt till thou bleedest; Nay, to be whipt to death, and to be a Monument of my fury, like to those Cities which I consumed with fire; but though thine iniquities deserve it, and thine adversaries desire it, yet my tender mercies debate it, and implead it. How can I do it?*

1. They differ in the manner; He punisheth his enemies with joy, his friends with grief.

When God is destroying his enemies, he *laughs* at every lash, though it fetch blood from their

backs. *I will laugh at your destruction, and mock when your fear cometh*, Prov. 1. Their destruction is the object of his derision. He strikes them with hatred and detestation of them, as a man strikes a *Toad*. But when he is chastising his friends, his sons, after he hath overcome himself to do it, from the necessity of it, truely even then he doth it with sorrow, and every stroak (as it were) goeth to his very heart. *In all their afflictions he is afflicted*, Isa. 63.

2. They differ in the *Measure*. When God punisheth his enemies, he hath no regard at all what they can endure, and what they cannot; but strikes according as they have deserved. *I will reward you according to all the evil of your doings; and till they be utterly destroyed*, Jer. 25. But when he afflicteth his people, he doth consider what they are able to suffer. *As a Father pitieth his children, so the Lord pitieth them that fear him; For he knoweth their frame, he remembreth they are but dust*, Psa. 103. 12, 13. He observeth what *weak vessels* they are, and therefore will not use them to hard *knocks*, nor suffer them to be too near, or too long by the fire, lest they flye in peices.

2. They differ in the measure. God afflicteth his people according to their strength, but punisheth his enemies according to his anger.

He correcteth his people, not according to the greatness of his power; *Will he plead against me with his great power? No, but he will put strength into me*, Job 23. 6. Nor according to the fierceness of his anger; *Many a time turned he away his anger, and did not stir up all his wrath*, Psa. 78. 38. Nor according to the greivousness of their *errors*; *Thou hast punisht us less then our iniquities deserve*, Ezra 9. 13. But he correcteth them *in measure*; *Though*

I make a full end of all Nations, whither I have scattered thee, yet I will not make a full end of thee: but I will correct thee in measure, and will not leave thee wholly unpunished, Jer. 30. 11. He meteth out their sufferings in a due proportion, like those that do things exactly by weight and measure, (not a dram too much) with respect both to the quality of the disease, and the ability of the Patients body.

As a Judge when he correcteth his *child*, hath respect not onely to the childs *wantonness*, but also to the childs *weakness*, and accordingly whips him: But when he sits on the Bench, and is sentencing a *Malefactor* at the Bar, onely considers his *offence*, and what the *law* inflicts; never whether the poor Prisoner be able to endure burning on the hand, or hanging. So God deals with his Children in the relation of a *Father*; *mildly*, *moderately*, according to their strength; but with others, in the relation of a judge, *severely*, yet justly, according to their *demerits*.

3. They differ in the *end*. God afflicteth his children, to *sanctifie their polluted hearts*; He punisheth his enemies, *to satisfie his offended justice*. God cometh to his people, as a *Chyrurgion* to his *Patient*, pricking and cutting him to let out his bad blood, it may be, bleeding him till he is ready to faint, that there may be a spring of better; but he comes to his enemies as a *Creditor* to his *Debtor*, taking him by the throat, and bidding him, *Pay what thou owest*, which because he cannot, to Prison he must go.

3. They differ in the end. He afflicts his children to reform them, his enemies to ruine them.

When

When God striketh his children, he doth as a *Fencer* to his *Scholars*, now and then give them a blow with a *blunt Weapon*, for instruction to teach them the better how to defend themselves; but when he striketh sinners, he strikes as one of the *Roman Gladiatours*, to kill and slay, he *first whets his glittering Sword, and his hand takes hold of judgement, and then he renders vengeance to his enemies, and a reward to them that hate him*, Deut. 31.41. His judgements on the sinners are for their *punishment*, as an earnest peny of their endless misery; but his corrections on the Saints are for their *profit*, for the preventing or purging away of their iniquities. But more of this in the next particular.

4. Consider all thy afflictions are needful.

Fourthly, Consider that *all thy afflictions are needful, and shall work for thy good.* Nothing is *intolerable that is necessary.* The *waters* are not more needful to waft the Ship, then afflictions are to carry the Vessels of our souls to their port of bliss. *Affliction* (saith the Martyr to his friend) *will scour and rub you bright, that you may be fit to be set on the high shelf in Heaven.* Though now for a season, *if need be, ye are in heaviness, through manifold temptations*, 1 Pet. 1.6. *If need be*, whilst we have *diseased* bodies, *Physick* is as needful as *Food*; whilst we have *diseased* souls, *misery* is as needful as outward *mercies*, the *winter* is as necessary to bring on harvest as the *Spring.* Affliction is as helpful to bring forward the Harvest of glory as any condition. *Winds* and *Thunder* trouble the air, but withal they purge it. Corrections are greivous, but withal they

they purifie and make us *gracious*. There is a neceſſity that the patient be made *ſick*, for otherwiſe he cannot be *well*. We hold out our arm to a Chyrurgion, to lance us for our good, when if another ſhould cut us, we would be ready to take the law of him; Chriſtian, thou mayſt well with patience undergo divine corrections, becauſe they are for thy profit.

Finis dat amabilitatem & facilitatem mediis.

God and the World differ much in their ends about the Saints affliction. The world perſecuteth them out of *hatred*, God afflicteth them out of *love*, the world intendeth *evil* in it. As *Joſeph* ſaid to the Patriarchs, *ye thought evil againſt me, but God meant it unto good, as it is this day, to ſave much people alive*, Gen. 15. 20. So the Saints may beſpeak the world in regard of thoſe ſlanders and fetters, and other calamities which they bring on them; *As for you, ye thought evil againſt us, but God meant it to good as it appeareth this day to ſave our ſouls alive.* The Phyſitian and the Leech have ſeveral ends in drawing the Patients blood; the end of the Leech is to *ſatisfie* her ſelf; the end of the Phyſitian is to better the ſtate of his Patients body. The end which the World aimeth at in the Croſſes which they bring on Chriſtians is to ſatisfie their own *Pride*, and *Malice*, and *Revenge*; *My luſt ſhall be ſatisfied upon them*, ſaith *Pharoah*, when he was purſuing *Iſrael*, Exod. 15. 9. but Gods end is to ſanctifie his peoples ſouls.

Venenum aliquando pro remedio fuit. Senec. de benefic. l. 2. c. 18.

One of the ſharpeſt calamities that ever befel *Iſrael*, was the *Babyloniſh* Captivity, yet even this was in mercy, *Jer.* 24. 5, 6. *Thus ſaith the Lord, like the good figs, ſo will I acknowledge them that*

are

are carried away captive of Judah, *whom I have sent out of this place into the land of the Caldeans, for their good.* How! of *freemen*, be made *Prisoners*, and that in a strange Land amongst heathen, to be removed from their own houses, vineyards, friends; nay, and from the Temple of God, and all this for their good!

Possibly Reader, thou wilt be apt to say as the unbeleiving lord, *Though God should work a miracle, could this be?* I tell thee, God doth with his rod of correction, as *Moses* with his rod in *Egypt*, *work wonders*, and it shall be. As the *Goat* through common providence can digest *hemlock*, and draw good sustenance from it, which is counted a *deadly weed* to other creatures; so the Christian through special assistance, can feed on the evil of affliction, and get strength from it, as deadly as it is to prophane persons.

Medici pedes & alas Cantharidis cum sit ipsa mortifera, prodesse dicunt. Plut.

Sometimes God prevents sin by affliction. A Purge or Bleeding in the Spring, may prevent diseases in *Autumn:* Suffering hath many a time kild sin in the embryo, and prevented its birth. When *Cato* urged in the Senate, that *Carthage* might be destroyed; *Scipio* opposed it, saying, *That the fear of* Carthage *made the* Romans *watchful, whereas if it should be destroyed, they would degenerate into luxury. Salt marshes* preserve Sheep from the rot, which otherwise they would be infected with and dye of. When the waters are abated, the Dove her self is apt to wander and to be defiled, therefore the continuance of the waters is for her good; it prevents her wandring out of the Ark.

Flor. l. 2.

External

External hardſhips have hindred ſouls from Hell, from eternal heavineſs; *Manaſſehs Iron chains* prevented the chains of *everlaſting darkneſs*. *We are chaſtened of the Lord, that we might not be condemned with the world*, 1 Cor. 11. 31. God hath by adverſity *carted* ſome to *Heaven*, whom proſperity would have *coatcht* to *Hell!* A *corroding Plaiſter*, though it puts a man to pain; yet by eating out the feſtered matter, prevents the cutting off his limb, and many times the loſs of his life. Had the Prodigal found his fill of *huſks*, its probable he had not thought of his *Fathers houſe*. Now Reader, is not that *needful*, and *for thy good*, which prevents *ſin*; nay, which preventeth *Hell?*

Niſi ego fuiſſem mordax (inquit Luth.) Papa fuiſſet vorax. Had not I been a Pearch with ſharp fins, the Pope had ſwallowed me; So had Satan many a Chriſtian, had it not been for affliction. *Col. Meruſil. c. 37.*

Sometimes God *purgeth away ſin* by Affliction. He uſeth the *file* to take away that which is *rugged*. *Affliction* ſaith *Chryſoſtom*, *is the Shepherds Dog which takes the lamb into its mouth, when it goeth aſtray, not to bite it, but to bring it home.* Gods deſign in thy ſufferings, is not to *ruine* but to *reform* thee. A *Gardiner* diggeth his ground, *breaketh* the clods, maketh the earth as ſmall as he can; but an ordinary capacity, knoweth his end is to *mend* it, not to *mar* it; *Prov.* 20. *ult. The blewneſs of the wound cleanſeth away evil, ſo do ſtripes the inward parts of the belly.* There was a time when the *Iſraelites* went down to the *Philiſtines* to ſharpen their weapons. It may be God lets wicked men looſe upon thee, to detract, backbite and ſlander thee, but his end is that their evil words ſhould make thee more watchful, and help to ſharpen thy ſpiritual weapons.

The Christian is like the *Athenians*, of whom some write, *Non nisi ulcerati*, *They mend not till they are in mourning.* Trees set in the Winter thrive most; the oftner the Hair is shaved, the thicker and the more it groweth. Its said of the *Phrygians*, they wax not wise except they are beaten to it. And one of our great Statesmen observeth of us English, that we are *best* when we are in *black*. When we are merry, we are worst; when we are sorrowful, we are best.

Anglica gens est optima flens, & pessima gaudens.

Apollonius writes of a certain people that could *see nothing in the day, but any thing in the night.* Saints like those creatures that have fiery eyes, *see best* (the sinfulness of sin, the worthlesness of the word, and the preciousness of their Saviour) in the *dark night* of affliction. In the day of light and outward comforts, the *Sunshine* of prosperity doth many times so *dazle* their eyes, that they are almost *blind*. O! how much doth the Christian esteem the smiles of the Lord, when he is under the frowns of the World! There are no strains in *Musick* so delightful as those in which *discords* are artificially bound up with *Concords*. *Dark shadows* set forth a beautiful Picture, and represent it more *lovely and lively*. *Tribulation*, saith *Luther*, *is the best expositor of Scripture, without which a man can never know the will, or the good will, or love of God.*

Cum tremore nobis considerandum est quod justus & omnipotens deus quum irascitur præcedentibus peccatis, permittit ut cæcata mens in alia dilabatur. Greg. M. Ezek. 3.

Quails love to flye with the wind, because of their small strength and little bodies, yet not with the *Southwind* which is moyst and heavy, but with the *cold Northwind*. Holiness oftener accompanieth the cold Northwind of Adversity, then the warm Southwind of Prosperity. It was observed

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in the days of *Edward* the sixth, when the *sweating sickness raged* in *England*, and swept away many, then the *Churches were thronged*, and servants sent to this and that Minister, *You must come to my Lord; you must come to my Lady; they beseech you to pray with them, to pray for them; here is a bag of money they desire you to give to the poor.* Since that, when the Plague raged in *England*, and the Bills of mortality swelled to several thousands in one week, in one City, how *piously* were *Fasts* observed, how *zealously* was *Heaven* importuned, how devoutly were Sabbaths sanctified. But as soon as those judgments were removed, *Piety* was *abated*, *prophaneſs abounded*, and the Author and Father of all our mercies provoked to his face.

Men mistake often in the end of God in their sufferings; hence are so unwilling to undergo them. When the taste is vitiated, as in diseased persons, they mistake their meats, and therefore nothing pleaseth them. If there be a suffusion in the eye, as in the *jaundise*, every thing seemeth *yellow*. When those who have seen Gods end have counted affliction a favour and an honour. *Luther* prayed for it, *Feri Domine, feri, strike Lord, strike, and it shall be a mercy.* King *Alfred* prayed God to send him some sickness to keep under his flesh. *Job* speaking to God of afflicting him saith, *Job* 7. 18. *What is man that thou shouldst magnifie him, that thou shouldst visit him every morning, and trie him every moment!*

Reader, Art thou in great troubles? ponder this, thy God brings them on thee for thy profit.

Thou wilt take bitter Physick for the good of thy *body*, and shouldst thou not be as ready for that which tendeth so much to the health of thy *soul*! Though the *whetstone* grate upon, and somwhat wear the Knife, yet withal it *sharpeneth* it; sufferings may somwhat pain and wear thee, but they will quicken thee God-ward and sharpen thine appetite after spiritual things.

Quicquid divinitus ante ultimum judicium vindicatur, non ad interitum hominum, sed ad medicinam valere credendum est. Aug. Cont. Epist. Mar. Cap. 1.

If thy God deny thee a confluence of outward comforts which he granteth to others, thou mayst be confident 'tis for thy good. Infinite wisdom seeth it best to keep thee short. Thy God knoweth how much the vessel of thy soul will carry, and therefore putteth no more goods aboord, lest thou shouldst *sink* in the bottomless gulph of perdition, as many poor Barks have done out of *covetousness*, to take in a *greater fraught* then they could safely sale to Heaven with. Because the storms of temptation threaten danger to none so much as to those that are deepest laden, he lades thee *lightly*, that thou mayst sail to thy port of bliss *safely*.

Further, thou mayst be assured that thine afflictions shall work for thy good. God hath promised it and he will perform it, *Rom.* 8 28. There is a twofold Kingdom of Christ, the one is his spiritual Kingdom, whereby he ruleth by his Spirit and Word in the hearts of his people; in this respect he is called *King of Saints*, for they submit to him as their Soveraign.

The other is his providential Kingdom, whereby he ruleth in the world, disposing of all things therein; in this respect he is called *King of Nations*.

He

He sits at the stern of the world, and steereth it which way he pleaseth; For *the government is upon his Shoulders.* Now he ordereth his providential Kingdom for the advancement of his spiritual Kingdom. So that his *Kingdom which ruleth over all*, shall be disposed, as may be most for the welfare of his people. Thou mayst say of thy affliction, if thou art a member of Christ, as *Paul* did of his, *I know that this shall turn to my salvation*, Phil. 1. 19. Though instruments intend thy *destruction*, yet thy God who governeth all, will turn it to thy *salvation.*

Wouldst thou be angry, if thy Father should send workmen to pull down an *old smoakie cottage* in which thou livest, and to build up an *handsome stately dwelling* at his own charge? And canst thou take it otherwise then kindly at the hands of thy God, when he sendeth afflictions to pull down sin and thy body of death, though he thereby put thee to a little trouble, when he intendeth to build up thy soul a more pure and glorious piece? Its the observation of *Salmeron*; If a man should throw a rich Diamond at you, and hit you upon the hand, so you might have the Diamond for it, would you count that an injury? *All things shall work together for good, to them that love God. All things*, not onely thy *comforts*, but also thy *Crosses*, not onely the love of God, but also the hatred of the World, and the malice of Hell.

O servum illum beatum cujus emendationi Deus insistat, cui dignatur irasci? Ter. de patient. c. 11.

Salmer. in Johan 3.

Fifthly, Consider, *how the People of God have formerly endured great afflictions*; Nay, *how the Son*

5. Consider the suffering Saints of God.

Son of God himself drunk deepest of this Cup. The *best* of Saints have born the *worst* of sufferings. Heavens chief favourites have been trampled on as the worlds filth; thou thinkest none hath suffered so much as thou hast; but alas, hast thou resisted unto blood? Dost thou know the wracks and tortures which many of the Lords chosen have endured? *Socrates* was wont to say, *If all the calamities of mortal men were heaped into one storehouse, from whence every one should take an equal portion, each man would chose rather to go away with that part and pain which he hath already.*

David was the *Song of the Drunkards*; *Elijah* fled for his *life*; *Jeremiah* was cast into a *Dungeon*; *Daniel* into a *Lions Den*; *Micaiah* fed in *Prison with bread and water*; *Pauls* whole life after his conversion, was as it were *one continued affliction*, till he came at last to end all with his *life* under *Nero*. *Consider the patience of* Job, saith the Apostle; *Take the Prophets who have spoken in the name of the Lord, for examples of suffering, affliction, and of patience*, Jam. 5. 10. How deep did the Primitive Worthies wade in these waters; *Solamen miseris, &c.* Its some comfort that thou hast company; thou dost not break this snowy Icy way; the road is already beaten by many who have gone before thee.

Antiochus being to fight with *Judas* Capain of the Host of the *Jews*, to make his Elephants fight the better, he shewed them the *blood of Grapes*. The *Romans* in the place of their *Olympick games*, *Pictured* those who had been famous at that exercise, to encourage others to do worthily.

Reader,

Reader, thou art compast *about with a great cloud or pillar of witnesses; do thou therefore run with patience the race set before thee*, Heb. 12. 1. Its enough for thee to fare as the rest of thy Fathers children; If they drunk so much *Wormwood*, and did eat such *bread of affliction*, who were so dutiful and obedient, thou hast little reason who art so froward and stubborn to expect *better*. Why shouldst thou desire God should make thee a new way to Heaven, different from that wherein his people have always gone! How unreasonable is it to think that the World, which was their *Purgatory*, should be thy *Paradise*; that above all thy brethen thou must have *two Heavens*! Remember *Mydas* who would turn *every thing* he toucht into *Gold*, ruined himself by it.

Remember especially what thy Saviour suffered. Though he were without *sin*, yet he was a man *of Sorrows*; All thy sufferings to his are but a *Feather* to a *mountain of Lead*. If God spared not his own Son who was without sin, he hath little cause to spare thee who art little else but sin; If he dealt so severely with the *green Tree*, how severely may he deal with the *dry*.

When *Alexander* marched through *Persia*, his way was stopped with *Ice* and *Snow*, insomuch that his Souldiers being tired before with hard Marches, were wholly discouraged, and would have gone no further; which he perceiving, dismounted, and went on foot through the midst of them all, making his way with a *Pickaxe*, whereat they being ashamed, first his Friends and Officers, and then all the rest fell to work. Thy Saviour

prior bibit medicus, ut bibere non dubitaret ægrotus.

Saviour hath gone before thee, and given thee an example, that thou *mightest follow his steps*, 1. Pet. 2. 21. Art thou *poor*? so was Christ, he had not an house to put his head in, *Mat.* 8. 20. Art thou *slandered*? so was Christ. *A friend of Publicans and Sinners, a Samaritan*, one that had *a Devil* was the language the *Jews* gave him. Art thou *hungry*, and *thirsty*, and *weary*? so was Christ: Art thou *tempted*? so was Christ, *Mat.* 4. Is thy soul *sorrowful*? so was his *unto death*: Do thy *Friends* wrong thee and forsake thee? So did his: Doth *God hide his face from thee*? So he did from him. And canst thou imitate a better then thy Saviour? should not his pattern be prevalent with thee? Its reported, that though the *Amber-ring* were of no esteem among the *Romans* for a long time together, yet when the *Emperour* did once wear it, every one followed him. How contrary soever the cross is to thy nature, yet one would think thou shouldst be ambitious to resemble the King of Saints. Hath he drunk to thee in a *cup of affliction*, and hast thou neither the *maners* nor *grace* to pledge him?

Tacitus.

6 Consider, sin is the meritorious cause of suffering.

Sixthly, Consider, *thy sin is the meritorious cause of all thy sufferings.* Sin is the *weight* on the Clock which makes the *hammer* to strike. God may say to thee under the saddest providence, as he said to the Roman Emperor, (formerly a Cutler) *This is the sword which thou madest, and by which thou now must die; This is the cross which thou madest, and by which you now must smart.* Thou complainest of thy Cross, but thou mayst thank thy self for it; therefore

therefore turn thy complaint against thy corruptions.

If sin lie *heavy* upon thee, all *afflictions* will be light. *Luther* gives this reason why he slighted the rage of Pope and Emperor and all his outward enemies; *They are all little to me*, saith he, *because sin is so weighty on me.* The like we may observe of the blessed Apostle *Paul*, he cryed out much of his sins, and thence complained not at all of his sufferings. Though he was in great distresses, and in deaths often, yet he never bewailed them, saying, *O wretched man that I am, who shall deliver me from the death of this body!* because he bemoand sin so much; *O wretched man that I am, who shall deliver me from this body of death!* Sense of sin, swalloweth up sense of afflictions, as the *Ocean* doth little *Rivers.* He who hath carried a good part of a *sheet* of *lead* upon his back, will make nothing of a few *bags* of *Feathers*; Truely, affliction to sin, is but as a *Feather* to a *sheet* of *Lead.*

The Heathen could see this. *Sua quemque fraus, suus terror maxime vexat; suum quemq; scelus agitat, &c.* Cic. Orat. pro Rosc.

Reader, I assure thee this is an excellent Receipt for the cure of thy murmuring and impatience under the hand of God. Consider, whom canst thou be angry with but thy self, when thou hast brought thy troubles on thy self? *I will patiently bear the indignation of the Lord* (saith the Church) *because I have sinned against him*, Micah 7. 9. Its as natural for sin to beget suffering, as for a father to beget a son.

Quid de acerbitate panarum queri mur? unusquisq; nostrum ipse se punit. Salvi. de Gub. Dei. lib. 3.

I will break the *violence* of the stream, (thy passion) by *turning* the water (of thy sorrow) into another Channel; from thy affliction to thy sin. When men Spit *blood*, or bleed too much at the

Nose, Physitians ordinarily cure it, by opening a vein, and *turning* the blood another way. Thy worldly sorrow is as dangerous to thy spirit, as inward bleeding to thy flesh; to stop it try but this remedy, of diverting it into sorrow for sin, and I am confident thou wilt set thy *Probatum est* to the Receipt. Godly sorrow will eat up worldly, as *Moses* rod did the rods of the Magicians. The noise of a Great *Cannon* in the ear, drowns the noise of Pistols, that they are not heard at all.

Look much up to heaven.

Lastly, *Look much up to Heaven.* To allay thy present sufferings, think of thy future solace. Though thou hast an *Hell* here, where wicked men enjoy their Heaven; yet thy hell shall end in heaven, and thy heaven shall never end. The meditation of *heaven* will much abate thy *heavines.* Those birds that *fly lowest*, mourn most. The *Dove* hath a doleful noat; but the *Eagle* which *soareth higher*, hath no such mournful voice; *Moses* had an *eye to the recompence of reward, and therefore he chose rather to suffer affliction with the people of God, then to enjoy the pleasures of sin for a season*, Heb. 11.

Vitas duas habemus, unam in qua sumus, alteram quam speramus. Tolera in qua es, & habebis quam nondum habes, in qua non tolerabis. Aug. in Psal.

When *Saul* was anointed to a *Kingdom*, though many sons of *Belial* despised him, yet he *held his peace.* And shall not the thought of thine eternal glorious Kingdom, to which the Spirit of God hath anointed thee, move thee to patience under all the worlds calumnies and cruelties! What the *Spunge* is to the Cannon, *cooling* it when its so heated with much shooting, that its ready to fly in peices, that is a sight of Heaven by faith to a suffering

suffering Christian, it cools his heats, and quiets his heart, when its ready to break in peices through impatience. It is no wonder that *Paul* was so valiant to suffer, that whatsoever Cross God laid down for him, he took it up as chearfully as if it had been a *Crown*, triumphing in tribulations, defying death it self, and scorning the worlds most direful threatnings, as *Bug-bears* to fright children with, when he had before been *wrapt up into the third heavens*, and heard there things unutterable. That *celestial musick* had so ravished and inchanted his ears, that they were *deaf* ever after to the roarings of the worlds Lions. Ah! what hardship will not that soul endure, that walks within the view of heaven!

The Worldling, who like the Silk-worm is wholly for the earth, may well (as they) be terrified, even unto death at the noise of Thunder, but the Christian that can mount up to Heaven, may sing in such weather. *Vlyss. Aldrovand. Hist. de Insect. l. 2.*

Indeed Reader, if thou refusest to *suffer* with Christ, thou refusest to *raign* with him. He who putteth off his *Gospel-shooe* (as a suffering spirit is called, *Ephes. 6. 17.*) doth as he who put off his shooe among the Jews (*Deut. 25. 9, 10. Ruth. 4. 7, 8.*) *disclaim any right to the inheritance.* But those who attend Christ on Mount *Calvary* to his crucifixion, shall attend him on Mount *Tabor* to his glorification. When *David* went to *Hebron* to the Crown, he carried all those with him who had followed him up and down in the Caves of the earth. Christ will own and honour all them in his glory who owned him in his ignominy. *Solomon* Look my Sermon on *Rom. 8. 18.*

spared the life of *Abiathar*, though he had been guilty of high treason, upon this account, *Because* (saith he) *thou hast been afflicted in all wherein my Father was afflicted*, 1 King. 2. 26. And will not the true *Salomon*, prefer and advance them that have fellowship with him in his sufferings?

The sufferings which thou now endurest, are not worthy to be named with the joys which God hath provided for thee. *If we rightly consider*, saith *Luther*, *how great the glory of the life to come will be, we should not be so unwilling to suffer all manner of tribulations, which by the wicked world are put upon us. When the Son of man, our Lord Jesus Christ shall appear to sentence the good and the bad, then we shall be ashamed* (if any possibility of shame) *that we so unwillingly suffered a small cross, and slight tribulation, as a wrongful imprisonment, a casting into a Dungeon, &c. Then we shall say, O fie upon me, in that I threw not my self down under the feet of all the ungodly, to be trod and trampled upon for thy glory's sake, which now I see revealed.* Therefore St. *Paul* well and truely saith, *for I reckon that the suffering of this present time are not worthy to be compared with the glory which shall be revealed in us.*

The Apostle doth (as it were) put the *cross* with all its incumbrances into one scale, and the Saints *Crown* which will be the end of his sufferings, into the other scale, and tels us that our present burthens are so infinitely outweighed by our future bliss, that they are not worthy to be mentioned with it, or compared to it. *I reckon*, saith he;

λογίζομαι, *Numero, Concludo.*

Its

Its an alluſion, either to an *Accountant* that reckons up diſburſements and receipts, and at the foot of them ſums up all what they amount to, *i. e. I have examined ſtrictly your layings out for Chriſt in this world, and have alſo caſt up what he hath layd up for you, and ye ſhall receive from him in the other world, and find that your Receipts do infinitely ſurpaſs your diſburſements; nay, they amount to ſuch millions that all imaginable expences here, deſerve not to be named the ſame day with the glory hereafter.* Or, its an alluſion to a *Diſputant*, who ſeriouſly weigheth arguments *pro* and *con*, and afterwards delivers his judgment, *i. e. I have ſoberly pondered all your ſufferings that are poſſible, how much it may coſt you to reign with Jeſus Chriſt; and after all my conſideration this is my collection, my concluſion, that the ſufferings of this preſent life, are no more comparable to the glory to be revealed, then this ſmall drop or moment (in which narrow compaſs all our ſufferings are contracted) is to the vaſt Ocean of eternity.*

Reader, chew that text a little with the mouth of faith, and thou wilt find it ſweet.

1. Thy ſufferings are *little*, ſome *few drops* may light on thee in thy journey, but thy glory is *great*; thou ſhalt bathe thy ſoal in *Rivers* of pleaſures, when thou comeſt home. For thy *light* afflictions, thou ſhalt have a *far more exceeding weight of glory.* Thy croſs is little, is light, but thy Crown is maſſy, is weighty indeed. *O what a ſmall pain is this,* ſaid a *Dutch* Martyr in the flames, *to the pleaſure hereafter!*

2. Thy ſufferings are *outward* onely, in thy name, or

or estate, or body; neither Men nor Devils can hurt thy *soul*, or make a flaw in that *Diamond*; but thy glory shall be both outward and inward. Thy *body* shall shine like the Sun in its noonday dress; but ten thousand Suns will be darkness to thy *souls attire*. Thy soul is the chiefest seat of *grace*, and thy *soul* will be the choicest subject of *glory*.

3. Thy sufferings are mixt with solace; there is som sugar in the bittrest cup. *Non dantur puræ tenebræ*. But thy glory shall be pure, there shall be not the least mixture of shame or sorrow, or any evil to allay its vertue, or abate its value. If thy condition here be like the lower heavens, foul and fair in the same day, thy condition hereafter will be like the upper heavens, always shining, never showring.

4. Thy sufferings here, are *generally Common* to mankind. *Man is born to sorrow, as the sparks flie upward*; but thy glory hereafter is *special*, as *Josephs* field, *a portion above thy brethren*. Though thou shareſt with the world in their sufferings, they shall not share with thee in thy solace.

5. Thy sufferings are *due* to thee; the *snares* in which thou art taken are of thine own laying; the *cords* in which thou art bound, are of thy own twisting; but thy glory is *free*, a gift of grace. In regard of Gods promise its called a *crown of righteousness*; in regard of the price paid for it by Christ, its called the *purchased possession*; but in regard of the persons to whom it is promised, and for whom it was purchased, it is called *mercy*, *The mercy of our Lord Jesus Christ unto eternal life*, 2 Tim. 4. 8. Epes. 1. 14. Jude 23.

6. Thy

6. Thy ſufferings are ſhort, onely for this preſent time; *Heavineſs may endure for a night*, mourning laſteth but till morning; Tis but a day of Adverſity at moſt; *Hæc non durant ætatem, Theſe things will not laſt an age*, ſaid *Jewel* in the *Marian* days, Eccleſ. 7. 16. but thy glory is *eternal*, an *eternal weight of glory*. That *Sun* will never be *clouded*, will never ſet. Who would not ſuffer *a while* for *eternal glory?*

A Good Wiſh of a Chriſtian in Adverſity, wherein the former heads are applied.

The Introduction.

THe *Mighty Poſſeſſour of Heaven and Earth, who out of his manifold wiſdom hath appointed from all eternity, his providences to be* Chequer-work, *a* night *and a* day, *a* ſummer *and a* winter, *an* ebbe *and a* tide, *a mixture of* ſowr *and* ſweet *in this world, as knowing that to be beſt for his creatures; if they felt nothing but* fear *they would* deſpair; *if nothing but* mercy, *they would be* ſecure; (*reſerving* pure wrath *and* pure reſt, pure mercy *and* pure miſery *for the other world*) *and who fore-ordaineth his own choſen to drink deepeſt of the cup of affliction, and to take up their Croſſe and follow Chriſt, having out of his love and grace called me to a ſuffering condition, which he knoweth to be moſt needful for my ſpirit, though it be painful to my fleſh: I Wiſh that my* feet may be ſo ſhod with the preparation of the Goſpel of peace, *that I may chearfully* endure hardſhip, as a good Souldier of Chriſt, and be ſo faithful unto death, that at laſt I may obtain a Crown of life. *Lord, ſince thou*

thou vouchsafest me this favour, and honour, as to take the pains, and stoop so low to chastise me, when thou mightest permit me to run on in sin till I come to Hell, let instruction *accompany my* correction, *that I may imitate my Saviour, and* learn obedience by the things that I suffer. *O enable me so to* hear the voice of thy rod, *that I may like a* Torch, *burn the brighter, and as some* Trees, *bear the better for* beating: *As the earth by a* winter *becomes the more fruitful at* Harvest, *so let me by thy afflicting hand, be the more abundant in holiness, that I may at last* through many tribulations, enter into the Kingdom of Heaven.

Motives. 1 Affliction will trie men.

I Wish that now my God is searching *and* examining *me, as the Chief Captain did* Paul; *by* scourging, *I may be found sincere. The* rod *of his hand, will discover the* rottenness *of many hearts*; unsound *fruit falls off apace in* stormy *weather*; sharp *air tryeth my body whether sickly or no*; *and so will sufferings try my soul, and great batteries will prove the strength of the bulwark. The* Eagle *proveth her young, by holding them up to the* Sun; *if they can beholdit in its full glory and beauty, she acknowledgeth the Birds to be her own brood. My God is examining me by the* Sun of persecution, *whether I am a* Bastard, *or one of his* Children. *He hath brought me to the* fire *to discover what mettal I am, whether* true *or* counterfeit; *he knoweth me throughly, but would have me known to my self*; Though I go on the left hand where he doth work, I cannot behold him; he hideth himself on the right hand, that I cannot see him; but he knoweth the way that I take. O that when he hath tried me, I might come forth like Gold!

Job 23 9, 10.

Lord,

Lord, though others like Cranes, *never* chide *against, but always with the wind of the times, and if they see any alteration of weather, sit still on the grounds, let me never follow a multitude to do evil, but* follow the Lamb where ever he goeth; *be so ready for all resistance which the world or hell can make against me, that over all I may be more then a conqueror through him that loveth me. My God led Israel in the wilderness, forty years, to* humble them, and to prove them, to know what was in their hearts, whether they would keep his Commandements or no? *O that when he tryeth me, he may find truth in mine inward parts. Lord, Though many like earthen* empty vessels, *break in peices when they come to the* fire, *let* the tryal of my faith, which is more precious then of gold that perisheth, though it be tried with fire, be found to my prayse, and honour, and glory, at the appearing of Jesus Christ.

I Wish that considering how wicked hearts naturally grow worse *by afflictions, as* Jeroboam *by his* withered hand, *I may be the more watchful; stinking* weeds, *the more they are* bruised, *are the more* unsavoury. Water *after heating, groweth colder then before. The* Theef *on the* Cross *rails even on Jesus Christ. How many are more filthy* under *their misery? Corruption stopt in its course by affliction, as a* River *by a* Bridge, *doth roar and swell the more. These waters have not seldom* polluted *those persons whom they should have cleansed. Not a few have been more sinful* after *their sufferings; children do not* shoot up *more in bodily stature after an* ague, *then they in* ungodliness *after afflictions. Though I am one of Christs*

2 Motive. Many are the worse for affliction?

sheep, *yet I am in danger of losing my* fleece *amongst these* thornes *and* briars, *if I have not the more care. O that I might be so watchful, that that* scouring *and* rubbing *which* frets *others, may make me* shine *the* brighter, *and that* weight *which crusheth others, cause me like the* Palm Tree *to grow the better. Lord, thou knowest* more ballast *of grace is requisited in the vessel of my soul in this* tempestuous *season, then in a* quiet *sea, to prevent my sinking. Let thy Spirit so poise this small bark, that I may be steady in all stormes; and all these high winds which threaten to over-turn me, may further me in my voyage towards my eternal and blessed Haven.*

3 Motive. God aimeth at our good in afflictions.

I Wish since my God afflicteth me, not as Fathers of the flesh meerly for his pleasure, *but for my* profit to make me partaker of his holinesse, *that I may as a* Rose *in the* still, *smell the* sweeter, *and as a* vessel of Gold *by this fire, be the more* purified for my Masters use. Fish *thrive best in* cold *and* salt *waters. The* Pomander *becomes the more fragrant for* chasing. *The* Viper *when* lasht, *casts up his poison. The* Traytor *when on the* wrack, *will tell the whole truth. Even a* Joab *in* distresse, *will lay hold on the* hornes of the Altar. *My* God leads me through this great and terrible wildernesse, wherein are fiery Serpents, and Scorpions, to do me good at my latter end. *O that his* fires *might burn up my* drosse, *and his* flailes *beat off my* husks, *and that this might be the fruit of affliction*, even the taking away of sin: *Lord, when thou layest me on my* back, *let me look up to thee for thy* blessing; *teach me as a* Nightingale *to warble out thy prayses the more pleasantly for these* thornes *at my breast; since my affliction*

Deut. 8. 16.

affliction is a Messenger sent by thee to purge out my present wickedness, and prevent my future wandrings, let it not return unto thee void, but accomplish that which pleaseth thee, and prosper in the thing whereto thou hast sent it.

I Wish that I may be so patient and pious in my sufferings, that my God may not disdain to give me a visit in my sickness. *Surely my* God *and* Adversity *will be good* company. *If I go to* Prison, *and there enjoy his gracious presence, twill be more comfortable then the most* glorious Court; *If I be* disgraced, *he will be a* Crown of Glory; *If I be* impoverished, *he will be better then* rubies, *then all* riches. *Do I sit in* darkness, *the Lord will be a* light *unto me. Am I called to* die? *in* his favour is life; *yea*, his loving kindness is better then life. *Whatsoever my distress be, I am safe whilst he is my* defence. My God will supply all my needs out of the riches of his grace in Christ Jesus. *Though mine iniquities provoke him to put me into the* fire, *least I should be* condemned; *yet his mercy will prevayl with him, to* pluck me as a brand out of the fire, *least I should be* consumed. *If he afford his help, nothing can* hurt. *The most heavy burden will be but light, if he please to strengthen my back*; I can do all things through Christ strengthening me. *O that these thoughts might prevail with me to be so Christian in my carriage under the hardest Cross, that whatsoever I want, I may not want the Company of my God. Lord, thou hast spoken by the Prophet*, I saw by night, and behold a man riding upon a red Horse, and he stood amongst the Myrtle trees that were in the bottom. *Thy* Saints *are the* Myrtle Trees, *low and weak Plants, but*

4 Motive. If we be pious in our afflictions, God will own us.

Zach. 1. 8.

lovely and of great price, their lot in this world is to be in the bottom; thy Myrtle trees delight in Valleys, and Sea-shores, and Rivers-sides; thy Saints here below are in mean and low estates, many of those Waves go over their souls, and indeed they thrive best by those waters; But Lord, who is that man on the red Horse? that is so kind and full of compassion, as to own thy Saints in their abject condition? Its much below thy Majesty, to take notice of such unworthy ones in their misery; yet surely tis thy Son, the Son of man, and the Son of God, for thou calleſt him (verſ. 20.) the Lord. And is my Saviour so pitiful as to be present amongst his afflicted people? Will he not onely be with them in his sanctuary, but also in their sufferings? How contrary is this carriage to the course of the world amongst men! Though the rich find many Friends, yet the poor is forsaken of his Neighbour. And yet thy Son owns his poor afflicted, despised, persecuted Saints. No wonder that thy chosen are so chearful in their misery; and like Leviathan, can laugh at the spears which the world and hell shake at them, when they have such good company. O grant me this favour in my greatest danger, to have the presence of my Lord Jesus, and then though thou castest me with the three children into a fiery furnace, twill be more pleasant then the statliest Palace. Lord, bring me into what distress, what danger, what dungeon thou pleasest, so I may but enjoy my Saviours powerful comforting presence; for I know that Hell it self with Christ, would be changed into Heaven. To be with Christ, is best of all.

I have heard of some that afflict themselves with wilful Famine, walking barefoot in Pilgrimage, whipping themselves till they bleed. I Wish that I may take up my Cross which my God layeth down for me, and follow Christ, but never make my Cross, and go before him. He is a bold Servant that runneth before his Master. My God saves me this labour, for he whips me daly with the scourge of a sickly body, the suffering of my fellow-members, and many times with the eclipses of his own gracious countenance, which is much the sorer, because it concernes the tenderest part, my soul. O teach me to make a right use of thy corrections, and then I shall not need to correct my self.

Caution. Its a Christians duty to endure, but not to invite sufferings

I Wish that I may never faint *when I am afflicted, yet that I may always* feel *my afflictions. Corrections are my Gods* lovetokens, *and how ill would he take it, if I should* despise them? *When* Physick *makes not the* Patient sick, *tis the more unlikely to make him* well; *he who doth not feel the* smart *of the rod, will never hear the* voice *of the rod; Besides, If a* touch *of Gods finger will not fetch* tears, *I must expect the weight of his whole hand to fetch* blood.

What it is to exercise our selves to godlinesse in adversity.
1 To be sensible of affliction.

Should I *like a* Salamander *live in the fire here, and not* feel *it, I must expect an* hotter *fire hereafter in Hell; Let me never, as some men, who when they have been in a* showre *drie themselves, and mind it no more; but* feel *my sufferings so as to fear the more whilst I live, the meritorious cause thereof, my own sin. Lord, what an undutiful child am I, if when thou troublest thy self to correct me for my frowardness,*

I

I neither see thy hand, nor hear thy voice, but adde to my guilt, and to thine anger by my senselesnesse? mayst thou not justly cast me off, for a Cast-away, *and say,* Why should he be smitten any more? he revolteth more and more; *how dreadful then should my condition be?* Correction *is the lot of thy Children; but* Rejection *is the portion of Rebels, of Reprobates. O rather since my heart is so hard, let thy hand be so heavy, as to make it soft and sensible. Thou art a wise Physitian if* weak Lenitives *will not stir me, give me a* stronger potion, *rather then permit me to perish. Scourge me, strike me, lance me, to recover me out of my lethargy. Do what thou wilt with me* here, *so thou* love *me now, and* spare *me* hereafter.

a Its a Christians duty to submit to the rod.

I wish that when I feel the smart of the rod, my pain *may never make me out of* patience. *If I quarrel with* instruments, *I bewray my* destraction. *What man in his* wits, *ever was angry with a* Knife *for cutting, or a* Thorn *for piercing. The worst* Malefactor *on the Gallows will pardon the* Executioner. *If I quarrel with the* efficient, *I discover the height of* rebellion. *Shall the* clay *strive with the* Potter, *or the* Creature *contend with his* Creatour! Who am I that I should reply against God? *I have a little* derived propriety *in my Children and Cattel. My* Son *offends me, I scourge him, probably out of passion, and without reason; yet how ill do I take it, if he offer in the least to resist or repine? If he do me reverence, who am but the* Father of his Flesh, *when I chastise him for my* pleasure, *shall not I much more* be in subjection to the Father of Spirits and live? *My* beast *under*

me

me stags, I switch him forward; he still slacks, I spur him till he bleeds again and again; he bears all quietly. Shall beasts take blows from their Master, and not I from my Maker? if any demand the cause why I use my Child, my Cattel with so much cruelty, I answer, What doth it concern them? Are they not my own Children, my own Cattel? May not I do what I will with mine own? And shall not my God do what he will with his own? Hath not he a greater propriety in me, then I have in any of my Children or Cattel? His propriety is essential, mine derivative; his is absolute, mine conditional, his is illimited and eternal, and mine is in trust for his use, and but for a short time. Shall I scourge, nay possibly abuse anothers servants, (for they are far more Gods then mine) and take it ill if I be questioned, and when my God (whose I am by all manner of titles and right imaginable) correcteth me with infinite reason and righteousness, shall I quarrel with him? O that I might never be so mad as to rage at instruments, much less so desperately and impudently trayterous, as to wrangle with the principal Efficient, but let my heart speak under the severest execution, what Eli did under a dreadful threatning, It is the Lord, let him do what seemeth him good. Further, The Murmurer is his own Martyr. I double my misery by despising or disputing it. He that strives with his burden, makes it the heavier. The Partridge that flutters in the Net, doth not break it, but her own wings. If I struggle, I do but as a fish on the hook, both fasten and torture my self the more. Lord, though others are so much their own foes, as when they are afflicted for their good,

to fret against thee, let me be so satisfied in thy dominion *over me, and so sensible of thine* affection *to me, that as by* faith *I possess my* Saviour, *and by* love *I possess thy* Saints; *so by* patience *I may possess my* own soul.

3 Its our duty to justifie God in affliction.

I Wish that I may not onely submit *humbly to my punishments, but also* acquit *my God honourably under the sharpest providences. Heathen Moralists have with courage undergone heavy Crosses, and without murmuring drunk down their portion of misery. And if I do no more then those, what singular things do I? Nay, a* Pharoah *under torment, can utter this truth,* The Lord is righteous, I have sinned. *And shall I a* Christian, *come behind that hardened* Egyptian? *O that I might from my* heart, *what he did onely from the* teeth outward; *even* justifie *my God when he* condemneth *me. Men* may *do justly, my God* cannot *but do justly; Righteousness is an* accident *in them, which may be parted from them: Sometimes they are* ignorant, *and so through weakness, like* David *in the case of* Mephibosheth, *pass a wrong judgement; when the eyes are* blinded, *the hands strike at a* venture, *friends or foes; Sometimes they are* wrathful, *and so through wickedness (as* Saul *frequently) they pass an unrighteous sentence;* Dogs *in a rage bite them of their* own Families, *or the next that come by. But justice is the* essence *of my God, and inseparable from him. He knoweth vain man throughly, and therefore cannot erre through ignorance.* All things are naked and open to his eyes; *He* is light, and in him there is no darkness at all; *He will not suffer an unrighteous per-*

son

son to enter Heaven, much less will he suffer an unrighteous act to be done by his own hand. Alas! the least *of his mercies is infinitely* above *my merits, and the* greatest *of my suffering are infinitely* beneath *my sins; and shall I not justifie him, who is both* righteous *and* gracious? *Lord, help me so to behold thy* justice *sparkling in the darkest night of my sufferings, yea, and thy* goodness *also, in giving me to be* chastened of the Lord, that I might not be condemned with the world; *that I may lift thee up when thou castest me down, and see and say,* The Lord is holy in all his ways, and righteous in all his works. *When my* body *is sick, I send to a Physitian for something proper for my distemper. He sends me a* bitter Pill; *though my stomach loaths it, I force it down, and withal I* thank *and* reward *him; My* soul *is sick, I am not sensible (the more dangerous is my disease) my Heavenly Father seeth it, pitieth me, and unsent to (the more am I beholden to him) sends me something thats wholsom (though not toothsom) for my cure; And shall my heart rise against the bitter Physick, and repine at my Physitian? O let thy love so sweeten all my* wormwood, *and let the health of my soul be so precious to me, that I may receive it thankefully, drink it up chearfully, and bless thee as well for crosses as for comforts; for* righteous art thou O Lord, and in very faithfulness hast afflicted me.

I Wish that since my God is wise, and knoweth which is the best time, I may quietly wait *for his salvation. Though it be a burden to attend the pleasure of a* fool, *who lets his opportunity* slip; *yet its easie to stay for the resolutions of the* wise, *who do not*

4 It is our duty to wait Gods leisure for deliverances.

delay out of rashness *but* reason, *and defer onely till an opportunity is* come. *Its likely now I am in* trouble, *I shall be tempted to rid my self out of it by any means, whether* right *or* wrong. *When a man that hath lands, is* arrested for debt, *the* Usurer *offereth him money if he will morgage his lands to his loss; thereby preventing his prison at present, but making way for his future poverty; when Saints are distressed, Satan offereth his help for their deliverance. If* Cranmer *be in* fetters, *he will find a way for his* freedom *if he will but deny his Saviour, and morgage his soul to him, thereby easing him of present frights and fears in his* flesh, *but bringing him to far worse terror and horror in his* conscience: *How many hath he by his cursed counsel helpt out of a fire on earth, to help them into the fire of Hell! O that how greatly soever I may be distressed, though* Philistines be upon me, *and the Lord seem to depart from me, yet I may never like* Saul *run to a* witch, *or take any unlawful course for ease (thereby I shall but as that wicked Prince, increase my pain,) but* wait on the Lord, who hideth his face
Isa. 8. 17. from the house of *Jacob*, and look to him. *To* lengthen *my patience, is the best way to* shorten *my troubles; and to* lessen *my patience, is the speediest way to* lengthen *my pain. Women that are in* labour, *being impatient of their pangs, send sometimes in haste for a* Man-Midwife, *and thereby have suffered much more torture, and it may be, have destroyed both their Babes and themselves, whereas if they had waited with patience some hours longer, they might have been delivered with more ease and safety. I am my own Foe if I offer to limit God. He is* sure,

though

though, to my depraved flesh, he be slow. I shall reap in time if I faint not; *my God never fails of coming at his* own *time* (*the best time*) *though he seldome comes at* our *time.* The vision is yet for an appointed time, but at the end it shall speak and not lie; though it tarry, it will surely come, it will not tarry (*one moment beyond Gods time.*) Servants *wait on their* Masters, *because of their* dependance; *Subjects wait on their Soveraign, because of their distance, and are willing when they prefer a Petition to stay their leisure for an answer. O my soul, hast thou not a greater dependance on thy God, when thy life and all thy comforts, thy being and all thy blessings hang every moment on his mercy! And is there not an infinitely greater distance betwixt thee a poor worm, and heavens glorious Majesty, (when the whole creation in comparison of him is less then nothing) Didst thou never see a poor* beggar *that had nothing of her own to subsist on, but lived wholly on others charity, how quietly and resolvedly she sits her self down at the rich mans door, how she begs and waits, she works and waits; though an almes be not presently given her, she doth not limit but wait her good Dames leisure; nay, though she be not onely deferd but denyed, yet she will wait a long time in hope. Hast thou not infinitely more reason to wait on thy God in all respects? thy wants are more, thy dependance is greater; he is engaged to thee by promise, and will be sure to perform them in season. Those indeed that receive but* small *sums, as some few pounds, have* ready money; *but they who are to receive* hundreds *and* thousands, *are contented to take* bond, *and to give time, and do it chearfully, when their*

estate lyeth in safe hands. The men of the world, whose portion is in this life, *are greedy for ready* money, *and their wealth being but some* small *matter, a little empty honour, and brutish pleasure, and earthly treasure, thy God giveth them* present pay: *But thy estate (thy freedom from all evil, and the fruition of all good, in the eternal, full and immediate enjoyment of the blessed God) is of unspeakable value, worth* thousands *and* millions; *therefore thou mayst well be satisfied with the* bond *of the* promises, *and give him his own day for their accomplishment; especially considering thy wealth lyeth in* sure *hands, and the publick faith of Heaven is engaged for thy security. Besides, O my soul, by thy* patient continuance in well doing, *under the evil things which thou sufferest, thy joy groweth* sweeter, *thy glory* higher, *and thy reward* greater. *If thou patiently waitest and sufferest the* fruit (*which is of incomparable worth*) *to hang on the* tree *of the promise till tis* ripe, *it will be both the* bigger *and the* pleasanter. *They who reap their corn whilst its* green, *find it to* grow, *and to be of smaller price then that which is ripe;* Winter corn; *though it be longer between sowing and reaping, is more worth then other Corn. O, sow liberally both in doing and suffering the will of thy God, and be patient till the Harvest, and the longer thou stayest, the more liberally thou shalt reap. Lord, though others like* Tamar, *because* Shelah *was not presently given her to be her Husband, defiled her self with* Judah; *because the good things engaged to them are not presently bestowed, commit spiritual fornication with earthly vanities, and take them into their bosom and embraces,*

embraces; *let me never forgo heaven in* hope, *for earth in* hand; *nor as that wicked King draw an* hellish use *from an* heavenly Doctrine, *and say*, This evil is from the Lord, why should I wait on the Lord any longer? *but* as the eyes of servants are to the hands of their Masters, and as the eyes of a Mayden are to the hand of her Mistress, so let mine eyes wait upon the Lord my God till he have mercy on me; *though others are all for ready money, and therefore like* Demas *forsake Christ to* embrace *the* present world, *make me a* follower of them who through faith and patience inherit the promises. Psa. 123. 2.

I Wish that whilst I have little in possession, *I may rejoyce in the hope of my* reversion, *and whilst I am pinched with present poverty, comfort my heart with that plenty in my fathers house, which is preserved for me when I come to age. He that hath store of good* Bills *and* Bonds *is rich, though he hath not a* peny *in his* purse. *If others have the* Stars, *I have the* Sun; *If they have some* Cities, *I have the* Kingdom; *If they have some* gifts, *I am the Child of the promise, and have* all. Whether *Paul*, or *Apollo*, or *Cephas*, or the world, or life, or death, or things present, or things to come, all is mine. *The Inventory of my estate includes all that Earth and Heaven are worth. And am not I a discontented, covetous wretch indeed, if the Covenant of grace, the unsearchable riches in Christ, and the boundless God will not satisfie me? Though it be a Paradox, yet its Orthodox; When* I have nothing, I possess all things. *And will not all this afford matter of mirth? O that though others can onely swim*

§ Its our duty to rejoyce in God in affliction.

in

in a warm bath, and never sing but in a sunshiny day, I might as Paul and Silas sing in a Prison at midnight. Belshazer can rejoyce in his stately palace, but the three children can sing in a fiery Furnace: He that was hunted like a Patridge in Israel, was the sweetest singer in Israel. It is both the duty and privilege of Saints in all things to give thanks. An Heathen can say, Be it supposed a man hath a Princely Court, with gallant Orchards, pleasant Gardens, fruitful Trees, were it not an unreasonable thing for this man to repine and complain that a few Leaves are blown off by the wind, when the House, the Trees, and the fruit remain? And shall not I a Christian be contented, and chearful, though the gale of providence hath blown off some small outward mercies, when my soul is safe, and my eternal salvation secured? Lord, let me when I receive earthly comforts, live upon thee above them, and now I want them, live upon thee without them. Enable me so to see thy goodness in calling me to suffer here, that I might not suffer hereafter; in causing me to be scourged with whips, to prevent my scourging with Scorpions; that I may not onely kiss thy rod, but also thank thee for this infinite favour, and under my greatest Cross, stab Satan (who longs to hear me blaspheme thee) to the heart with this Dagger, The Lord hath given, and the Lord hath taken away; Blessed be the name of the Lord.

Senec. ad Polyb.

6 Its our duty not to envy them that prosper.

I Wish that though I am perishing (in my outward condition) I may never envy those that are prospering in their prophaneness. Alas! their seeming prosperity

perity is their real misery, and calls more for hearty pity then envy. The higher they are at this day, the lower they shall be another day. Their greatness is but like the swelling of a Dropsie, which hastneth their death and destruction. Their riches are but like fuel to make the unquenchable fire the hotter, in which they must fry for ever. Their pleasures are but shallow, skin deep; they may sometime counterfeit a smile, but if thou press these glowworms that in the night of this World make such a lightsome fiery shew of joy, thou findest nothing save a cold and crude moysture. But their pain is real, their sins gripe them many a time, and even cause their hearts to ake with the forethoughts of their future torments. What is a little gigling of the Countenance, to the grumbling and wracking of their consciences? or a few smiles of the brow, to that inward wolf which lyeth gnawing at their breast! Their pleasures are short, their race is soon at an end, their Sun soon sets, They shall soon be cut down as the Grass, and wither as the green hearb; But their pain is eternal. Their day of light is a winter day, short, and little heat of true comfort, but their night of darkness is long, for whom is reserved the blackness of darkness for ever. Would I eat of their dishes to pay their reckoning? How unreasonable is it for one that is worth thousands, to envy him that acts the part of a Lord, upon the stage of this world for one short day of life, and afterwards is a beggar for ever in Hell! What is all their wealth to spiritual wisdom? What is all their greatness to the eternal weight of glory? And what are their pleasantest Gardens to the true Paradise? The pro-

sperous

sperous sinner hath some cause to envy *the perishing Saint; but the most afflicted Saint hath cause to* pity *the most prosperous sinner. Besides, how dishonourable is it to my God, that I should thus question his wisdom, and quarrel with the works of his providence? May not he dispose of his gifts according to his own will? Must he ask my leave, in what measure, and to what persons to distribute his favours?* Is mine eye evil because his is good? *Must I needs be* sick *because others are* well, *and make their* plenty *the foundation of my* pain? *Lord, though when I am in* adversity, *mine enemies are* joyful, *yet now they are in* prosperity, *let not me be* fretful. *Though thou hast put them into fresh pastures, yet thou art but fatting them for the slaughter; when thou hast whipt out the folly that is in the hearts of thy children, thou wilt throw thy* rod *into the* fire. *Preserve me from fretting my self* because of evil doers, or being envious at the wicked; for there shall be no reward to the evil man; the candle of the wicked shall be put out.

I Wish that as Joshua *when* Israel *was discomfited before the men of* Ai, *went and fell down* before the Lord, *with his cloaths rent, and dust on his head, to know the* cause, *and when he had found out that* Achan *was the person, he stoned him to death; so now my God hath distressed my soul, I may with an humble broken heart inquire into the* source *of my sufferings, what* accursed thing *hath caused my sorrows, and never be quiet till I have discovered and executed that troubler of my peace. There is some root of bitterness in me, which occasions my God to write*

bit

bitter things against me; how happy should I be, if I might both find and answer the end for which my God afflicteth me. Afflictions are servants which he hath under him; he saith to one Go, and he goeth; *to another* Come, and he cometh; *he is infinitely* wise, *and never sends his servants abroad but upon* weighty *errands. I am sure in general, the account upon which this Messenger is come, is to perswade me to abandon and deliver up those Traytors to execution, which I have lately entertained, and return to my obedience to his Master; I may say to him as the woman to the Prophet,* Art thou come to call my sins to remembrance? *But O that I knew* what Rebel *it is that hath hid himself in my House undiscerned. Sure enough there is some* Sheba *in it, which hath* lift up his hand against the Son of *David, for whose sake he hath sent his servant to besiege me; and till the head of this Traytor be thrown over the wall, he will not depart but in my destruction. Lord, help me as the wise woman of* Abel *to find out the cause why thou dost beleaguer me so closely and strictly. If my heart doth not deceive me, I would live* peaceably *and* faithfully *in* Israel; *I know assuredly thou seekest not to destroy any soul, much less to swallow up any part of thine own inheritance; but some son of* Bichri, *some enemy to the Crown and Scepter of thy Christ, hath without my knowledge sheltered himself in my heart. O that it might please thee to discover him to me, and to help me to destroy him, that thou mayst inlarge me;* Do not condemn me, shew me why thou contendest with me. *I can never expect this* swelling *should decrease, or its throbbing and aking abate, unless the* thorn *in my*

flesh which causeth it, be taken out; in vain doth the sick man tumble and toss from one side of his bed to the other for ease, whilst his disease the original of his pain continueth. O that though others are most industrious how their afflictions may be removed, I might be most industrious how mine may be improved; that mine eyes like the windows of Solomons Pſa. 139. *Temple, might be* broad inwards *to find out my own provocation, and that I might not be asleep, and so lose the season and benefit of Gods visitation.* Search me O God, and know my heart, try me, and know my thoughts; And see if there be any way of wickedneſs in me, and lead me in the way everlaſting.

Meanes. 1 See Gods hand. *I Wiſh that I may not onely* feel, *but also* see *the hand of my God in all the afflictions that befall me;* Affliction doth not ſpring out of the earth, nor trouble come out of the ground. *The evil of* ſin *hath onely a* deficient *cauſe, but the evil of* ſuffering *hath an* efficient *cauſe; My God challengeth it as one of the prerogatives of his Crown, to make* war *or* peace. Is there any evil in the City, and I have not done it? *could I but ſee my God at the end of all my troubles, how* ſilent *ſhould I be under it? how* ſubmiſſive *to it? and how* ſedulous *to improve it? He is my Father, correcting me out of love for my faults, and therefore I muſt* reform; *He is my* Soveraign, *puniſhing me according to law, and therefore I muſt not* reſiſt; *He is my* God, *who doth whatſoever he pleaſeth, and therefore I may not ſo much as* repine; *He is too great to be deſpiſed, too good to be ſuſpected, and too wiſe to be queſtioned. The whole earth cannot*

leſſen

leſſen, and hell it ſelf cannot add *one ſcruple to the weight which he hath allotted me. My proportion was debated and concluded at Heavens Council-table from eternity, and is ſurely beyond all* exception. *To this very ſuffering both for the nature and meaſure was I* foreappinted. *His arm is almighty, and ſo above all* oppoſition. Who ever contended with him, and prevailed? *He that ſtrikes me,* loves *me; though his* hand *be againſt me, his* heart *is towards me; nay, its love that ſtrikes every ſtroak, and ſhall I be ſo* unthankful *as to deſpiſe it, or ſo* unbelieving *as to deſpair under it? It were extream* folly *to doubt of his* wiſdom, *the greateſt* madneſs *to oppoſe his power, and monſtrous* ingratitude *to ſleight his* love. *Lord, thy ſervant* David *could ſay,* Let the righteous (man) ſmite me, *(though onely with his tongue)* it ſhall be a kindneſs, and let him reprove me, it ſhall be an excellent Oyl. *And ſhall not I, when thou the righteous God art pleaſed to favour me ſo much as to ſtrike me with thy hand, take it kindly at thy hands? O whatſoever hatred others may return for ſuch friendly reproofs, let me love thee the more, eſpecially conſidering that* by ſuch ſtripes I am healed; *that ſuch wounding is an* excellent oyl *to cure my ſpiritual wickedneſs.*

Pſa. 141. 5.

I Wiſh that I may divert the point of that anger, againſt Inſtruments or Efficient, which I am prone to under the Croſs, by turning it upon my ſelf, *and the procuring cauſe of all my* ſin. *The* wormes *which pain me are bred in my* own bowels, *the* Vipers *which ſting me, are hatcht in my own* boſum; *the* Rod *which whips me, is of my own making;*

2 Conſider ſin is the cauſe of all thy ſufferings.

and the dart which wounds me, of my own shooting; and have I the least cause of complaining? Men and Devils could not afflict me, the Great God would not, if I did not afflict my self; I may well aceept the punishment of mine own iniquity; some that have more grace, have fewer mercies; and that have less sin, have more afflictions then I. Besides, in vain do I like the silly Deer mourn and bleed inwardly for the pain which I endure whilst the Dart sticks in my side.

I may long enough work at the labour in vain, in seeking to dam up the stream, whilst the Spring is unstopt, and in working at the Pump whilst the leak continueth. O that all my sorrow and anger might be spent upon my sins, the Original of all my sufferings; that all this water which I am apt dayly to draw and spill, might be employed in helping the Mill of my heart to grind and consume my corruptions. O what pity is it that such pearls should be cast upon Swine, that such sweet water should be cast away upon vasty sinks, which would serve for most excellent uses!

Lord, let all my anger be against my self for provoking thee to anger, and let all my sorrow and grief be for my sinnes, whereby I have grieved thy good Spirit, and made the soul of thy dear Sonne sorrowfull unto death. Let mine Eyes and Heart be ever more towards that which dishonoureth thy name, then that which disturbeth my peace. Though the sting of sin to others be affliction, let the sting of affliction to me be sin; and when the desire of

their

their ſoul is, Take away this plague, Intreat the Lord to take away this death onely; *the prayer of my ſoul may be*, Lord make me to know the plague of my own heart. Take away this body of death, take away all iniquity, receive me graciouſly, ſo will I render the calves of my lips.

3 Conſider God afflicteth thee out of love.

I Wiſh that I may conſider my God loveth *me, when he laſheth me; and that he therefore* laſheth *me*, becauſe *he* loveth *me*. *Though* Abſolom *were* baniſhed *for his fault, and not admitted to ſee* Davids *face, yet the* Kings heart was towards *Abſolom. Now my God denyeth me his favourable preſence, and makes me feel the effects of his fury, yet his heart is towards me. He is pained in my pain, in all my afflictions he is afflicted.*

Zach. 13. 11.

Whilſt he is a God correcting, he is a God in Covenant; I will bring the third part into the fire, and will refine them as ſilver is refined, and try them as gold is tryed: They ſhall call on my name, and I will hear them; I will ſay, It is my people; And they ſhall ſay, The Lord is my God. *Though the* Son of Joſeph *ſpeak ſo* roughly *to me, and ſeem to deal ſo* ruggedly *with me, to bring my ſins to remembrance, and to try my love to my brother* Benjamin, *yet all the while he keeps his affection and relation, and will ere long ſpeak plainly to me*, I am thy Brother Joſeph. *Becauſe he affecteth me, he afflicteth me; but becauſe he hateth others, he will not take the pains to ſcourge them. He uſeth not the* rod, *where he intends to uſe the* ſword.

sword. *The* Whipping-Post *is for them that shall escape* Execution. *Tis the same love which* chose *me from eternity, which chasteneth me in* time. *There is not a twig in my rod, but* love *fetcht it; nor a dram in my potion but love infused it;* love *was the* root *upon which they grew,* love *was the* hand *with which they were gathered; shall not I accept it? Pure love denyeth those outward mercies to me, which pure-wrath granteth to others. The Father will allow his* Servants *that luscious* unwholesom fruit *which they are so greedy for, when he denyeth it to his* Children. *O what an unbelieving heart have I to think I have less* love, *because I have less* allowance *then others! The* power *of my God is as great in making a* little Flye, *as in making a* great Ox; *and his* love *may be as great (often greater) in giving a* Penny *as in giving many* Pounds. *If I am his child, though my portion be but a* penny, *it hath* the Image and Superscription of my Fathers love, *which is better then life.*

Lord, strengthen my inward sight, that I may behold thy love in the darkest night of affliction; be pleased to enable me by the eye of faith to spell and read thy love in the hardest characters; nay, when thou writest it in red letters, in letters of blood; For I know that thy thoughts are not as my thoughts, nor thy ways as my ways. As the Heavens are higher then the earth, so are thy thoughts higher then my thoughts. Thou knowest the thoughts which thou hast towards me, thoughts of good and not of evil, to give me an expected end.

I Wish that I could set before me those worthy patterns *of* Constancy *and* Courage, *under the greatest Crosses, which are chronicled in Scripture, to encourage me to undergo my sufferings with patience; Its some comfort in my journey, though the* road *be* deep *and* dirty, *to travail with* much *and* good company. *All the Saints in the several parts of the world, at this day, go to Heaven in the same way of sufferings;* The same afflictions are accomplished in my brethren, which are in the world; *They that are gone* before, Patriarchs, Prophets, Apostles, *and the rest, did all enter into* glory *through this* strait gate; There is no temptation hath befallen me, but such as is common to men, to Christians. *Some indeed found the path so full of Serpents, that their* blood *was sucht out as they journeyed; they* lost *their lives on earth, to* find *them in heaven; but all found it full of* thorns *and* briars. Some had tryal of cruel mockings, yea moreover of bonds, and imprisonment; Others were stoned, were sawn asunder, were slain with the Sword; they wandred about in sheep-skins, and goat-skins, being destitute, afflicted, tormented. *The* wilderness *to them all was the way to* Canaan. *They went by the* Cross *to their* Crown. *I have a threefold advantage by their example; I see that the way to bliss (though it be* deep) *is* passable. *I do not undertake an* impossible task, *when I set out for the fathers house, the noble Army of Martyrs waded through it, even there where it was much out of their depths. Its doleful to travail in a very bad way, that is wholly untrodden; but I may with the more delight pass on, when I see the*

4. Consider how the Saints have ever been sufferers.

the steps of thousands that have passed before me. They had the same flesh and blood with me, they were as sensible of pain as I, they loved their relations as well as I; life was as dear to them as to me; yet they trampled upon their relations, scorned their scorners, triumphed in their tribulations, jeoparded their lives in the high places of the field, endured the shot of earth and Hell, fought every inch of their way through men and Devils, and at last went off the ground (though kil'd) Conquerors, carrying with them the spoils and trophies they had gained from their enemies, as tokens of their valour and victory. Why may not my soul fight the Lords battels with the same success? Indeed, had that power by which they prevailed been their own, I should never expect the same event; but they were of themselves as weak as I; my God can be as strong in me, as in them. O that I might have their grace, and then what end my God pleaseth.

Again, The Heroick acts of the Lords Worthies, encourage me to such noble enterprises. How famous are they for their bloody Combats in the cause of Christ? How brightly do their names sparkle (as stars in the firmament) in the Holy Scripture? The Roman Generals were never so illustrious and honourable for their Triumphs, as Christs private Souldiers for their tryals; The poorest Saint that is a sufferer, is more illustrious then Cæsar the Conquerour. The greatest Battels that ever Alexander fought and won, was but Childrens play with potguns, in comparison of the noble exploits of the Souldiers of the Lord of Hosts in their Conflicts with

with, and Conquests over the World and Hell. Who would not be ambitious to follow such File-leaders! *Once more, I have the less reason to expect freedom from the Cross, when the people of God in all ages have been afflicted. My* betters *have suffered* worse *things then I suffer. Those that were more holy then I, have suffered more hardships then I. Christ himself, who was free from transgression, was yet fullest of afflictions. He was a man* of sorrows, *made up of sorrow. His whole life from the Womb to the Tomb was a circle of sorrows. When Christ himself hath drunk to me in a cup of affliction, shall I not pledge him? should there not be a* symmetry *betwixt the head and the* members? *God had one Son without sin, but no Son without suffering.* There is no Son whom the Father chasteneth not. *And would not I be used like a* Son? *Cannot I be contented to fare as my* brethren?

Lord, let me never joyn in that presumptuous petition of the Sons of Zebedee, *to desire to fare better then my fellows; but seeing* I am compassed about with so great a cloud of witnesses, help me to lay aside every weight, and the sin that doth so easily beset me, and to run with patience, the race set before me, looking unto Jesus the Author and finisher of my faith, who for the joy that was set before him, endured the Cross, despising the shame, and is set down at the right hand of the throne of God.

I Wish that now I am afflicted, I may be the more pious, because my God aimeth *therein at my spiritual profit. How much do* worldlings *suffer to increase* 5. Consider God intendeth thy good.

their heaps of earth, though Death like a passengers foot will trample it all down? How do they run, and ride, waste their time, wear out their strength, lose their sleep, venture their health, and life, nay, and inestimable souls! like Spaniels they follow their Master, the World, through Hedge and Ditch, through thick and thin, and all for a few bones: how busie are they, like Bees, flying to this and that Field; fighting by the way with Waspes and Drones, to carry a little more Honey to their Hives, though after all their paines and toyl, within a few days they must be consumed with flames and leave it? And have not I more cause to suffer any hardship, and to take any paines for those riches which are durable, which will be currant in the other world? How much do wicked men suffer for the gratifying their lusts? They lavish their estates, undo their children, dishonour their names, wrack their own bodys, and ruine their Families, by Gaming or Uncleanness, or Intemperance? How do they Lackey after the Devil, like Pack-horses, doing his drudgery, and bearing his burthens all the days of their life, though after all their hard service, he will turn them at the night of death, with their galled backs into the stable of Hell? And shall not I for the sanctifying my soul, be willing to endure what my God calls me to suffer in the way to Heaven? If need be, I am in heaviness. The Rod of God is as needful for me as the Word of God. The Plough and Harrow are as necessary for the earth, in order to the Harvest, as the seed is. By it he openeth mine eares, and sealeth my instruction; Many blows are needful to fell a stout Oak,

and

and many ſtroaks *are neceſſary to ſubdue my* ſtubborn heart. *Reſty Horſes will not move till they bleed with the Spur. How little is* corn *worth, or to what uſe doth it ſerve, till it be cut down with the* ſicle, *beaten out with the* flail, *ground ſmall in the* Mill, *and baked in the* Oven? *And of how little uſe I ſhould be to my ſoul, and my Saviour, without affliction, my God knoweth. O that ſelf-love might make me as willing to ſuffer, as my God is to have me ſuffer?*

Lord, thou compareſt me to a vine, *I know the beſt vine if not* pruned, *will run out into ſuperfluous* ſtems, *and become leſs fruitful; ſo will my ſoul if thou ſhouldſt deny me the favour of pruning, run out into luxuriant branches, and become leſs ſerviceable to thy Majeſty. If it be painful to bleed, its far worſe to burn. Thou art a* wiſe Husband-man, *and knoweſt what is needful for all the Plants in thy Vineyard; Rather prune me with the* knife, *that I may* bring forth more fruit, *then ſuffer me to decay and wither, and to be cut up at laſt with thy* Bill *for the unquenchable* fire.

I Wiſh that the conſideration of my Gods wiſdom *and* tenderneſs *may make me more chearful and contented in all my tryals. Though his* anger *at ſin provoke him to ſcourge me for it, yet his* love *to my ſoul will move him to proportion his ſtroaks to my ſtrength. He hath a perfect eſtimate by him of all my ſpiritual riches, and therefore I need not fear to be taxed above my eſtate. He never yet called any of his Children to a Martyrs fire, till he had endued them with a Martyrs Faith.*

6 Conſider God will proportion thy burden to thy back.

If my body were distempered, and my skilful Physitian thought fit to purge me several days together; though I were fearful of my own strength to bear it, yet I should believe him in his calling, and being confident of his knowledge of me, and love to me, undergo it with courage. My God is fully acquainted what the diseases *of my soul require, and what the* strength *of my soul can endure. He is the onely wise God, whether he purge me much or little, once or often; O that I might rely on his love, and submit to his wisdom. I read indeed that the Saints of*
2 Cor. 1. 8. *God have been* pressed out of measure, above strength, insomuch that they despaired even of life; *But yet I believe that at the same time, they were corrected* in measure, *for they were* delivered *and did* escape. *They were pressed above their own* humane *strength, but not above their* divine *strength. How often hath the voice of their* flesh *been*, I shall one day perish by the hand of *Saul, when it hath quickly been corrected with the voice of* faith, I shall see the goodness of the Lord in the land of the living! *Lord, how many a time hath this weak* vessel *been loaded so* deep *in the vast Seas of troubles, that the waters have come up to the* brim, *and I have been ready to cry out, with thy Disciples of old*, Save me Master, I perish? *Is not this frail flesh a* Ship *of thine own building, and is not the burden it carrieth of thine own lading? Thou knowest how deep it is already, and I know thou wilt not overcharge it. Its impossible for me to sink whilst I sail in thy love. Though a deluge overflow the whole earth, yet I need not fear* drowning, *whilst I am housed in that* Ark, *if thou pleasest to*

shut

shut me in. *I confess he is a* presumptuous *child that would choose his* own rod; *yet, O that I might prevail, not to be scourged with the withdrawings of thy comfortable presence. Blessed Father, by the strength and the sense of thy love, I can bear the greatest load; but if that be withdrawn I am ready to fall, nay, to dye under the lightest. I find a wounded estate, I feel a wounded body, and if thou put a wounded* Spirit *upon me too,* who can bear *it? Oh what a night of heavines and sorrow will ensue if thou O Sun of Righteousnes shouldst depart? Nevertheles, I yeild to thy judgement, and rest on thine affection; for thou art infinitely* wise, *infinitely* loving, *infinitely* faithful, *and* wilt not suffer me to be tempted above what I am able, but wilt with the temptation also make a way to escape, that I may be able to bear it. 1 Cor. 10. 3.

I Wish that the thought of my future happines *may make me joyful under my present* hardships. *My hope of the Rivers of Gods own pleasures, and of the glory to be revealed, may well bear up my heart and counterballance all my pain and disgrace. What though I am under the* rod, *whilst I am a child, and am denyed those* toys *and* rattles *which others have to play with? yet I am a great* heir, *and shall shortly be of age and enjoy the* inheritance, *when I shall be above both that* rod *and those* rattles. *As I now have more* sufferings *then others, so then I shall have more* solace *then others; as I exceed them in* affliction, *so I shall excel them in* consolation. *The* deeper *I am ploughed, the* greater *will my harvest be. In all the* furrows *of my misery, are sown the seeds* 7 Consider Heaven will recompence all.

seeds of saving mercy. And the more liberally I sow, the more liberally I shall reap. Tis true I sow in tears, but I shall reap in joy; I may well be contented with a wet seedtime, when I am sure of a sunshiny and joyful harvest. O that I had the wings of a Dove, that I could flye up to heaven, by faith and meditation, and see that vast and boundless recompence of reward, surely I should then leave my mournful tone, and sing another tune. These light afflictions, which are but for a moment, work in me, or work me for, a far more exceeding and eternal weight of glory. For my Afflictions I shall have glory. Who would not with Joseph go through a Prison into a Pallace, and with Jesus suffer many things, and so enter into his glory! My afflictions are light, but my glory is a weight, a far more exceeding weight; I may well carry a little bag of thorns, when I shall be rewarded for it with a heavy bag of pearls. Who would not endure a few affronts for a large Kingdom? My afflictions are but for a moment, but my weight of glory is eternal. I do but pass through a short showr to an endless banquet, and sayl through the narrow seas, which are quickly passed, in a moment, to an everlasting blessed haven. Besides, these light afflictions work and fit me for this weight of glory; as by the fire the plate is wrought into a vessel of Gold for a Princes table. The boyling waters are not more necessary for cloaths, that are to be cast into a pure scarlet dye, then afflictions are to prepare my soul for my Gods presence. Lord, it is thy pleasure that every man shall have both an Heaven and an Hell; the wicked man hath his Heaven on earth,

earth, *his* Hell *is to* come. *His* Hell *is miſerable, becauſe* eternal; *his* Heaven *is uncomfortable, becauſe at beſt but* ſhort *and* uncertain. *My* Hell *is in this world, in manifold temptations; my* Heaven *in the other world, in endleſs bliſs. If it be* ill *with me in this World, its* well *with me, becauſe my* Hell *is ſo* little, *and ſo* ſhort. *Let me never be ſo covetous as to deſire* two Heavens; *onely let my* Hell *here, fit me for my* Heaven *hereafter, and let my heaven hereafter ſupport me under my* hell *here*; For I reckon that the ſufferings of this preſent time are not worthy to be compared with the glory that ſhall be revealed.

The Concluſion.

Finally, I Wiſh that I may gather Grapes *from theſe* Thornes, *and* Figs *from theſe* Thiſtles; *I mean, that I may ſo demean my ſelf like a Chriſtian under the greateſt croſſe, that I may turn* theſe ſtones into bread; *and theſe* blows *on my outward man, into* bleſſings *to my inward man*; *yea that my joy and obedience may be at the higheſt, when my worldly comforts are at the loweſt. Although I want the* ſtreams, *what do or can I loſe, whilſt I enjoy the* fountain! *What condition is there wherein I may not* draw water with joy out of that well of ſalvation? *Am I in* Fetters? *the Son hath made me* free, *and therefore* I am free indeed. *Though my Priſon be ſome low* dark dungeon; *yet there I may find more* light *then in a* Court, *and may pity the darkneſs of others liberty. They have but the* natural ſun *to enlighten their world, which every cloud* dimmeth *and hideth from their eyes, but the* Father of lights (*in compariſon of whom, all the bright ſtars of heaven*

are

are but as the snuff of some dim Candle) shines into my pit, and makes it an Heaven of comfort, which the World intended to be an Hell of sorrow. What darkness can be, where the father of lights shineth! Am I banished my Country? If I were banished my God, I might weep and wail; but when neither earth nor Ocean can separate betwixt him and me, I may well be satisfied. If Heaven be my home, my God is my Heaven, and so whereever I am with him, I am at home. He cannot be said to flye that never stirs from his house, from his home. When I have all my relations by me, and all my possessions with me, I cannot be called an exile; I have all these and infinitely more in One God. Am I hated of the World? Its a good sign that I am not a man of the world; for the world loveth its own. It cannot hate me so much as God hates it, nor more then it hates God. What need I care to be hated of them who hate, and are hated of God himself? Surely he is a wicked servant who would fare better then his master; and he is unworthy of Gods love, who cannot think it happiness enough without the worlds favour. Well, let the World contemn me, I will be revenged, by requiting it with like for like. I will have as base and contemptible thoughts of it, through the strength of Christ, as it can have of me. Am I poor? Its impossible; I cannot be less then vastly rich, whilst I possess him who is the Mighty Possessour of Heaven and earth. What though I have no money! I have the pearl of price, worth millions, and a treasure in Heaven, above all apprehensions. I have no lands on earth, but I have the inheritance

tance of the Saints in light. *That is improperly called* riches *which may be lost, which must be left. My Estate is riches in the most proper sense, for it is* durable; it is the good part which can never be taken from me. *If I forgo all to my* skin, *yet I have not lost the* least part *of my* portion: *For if he be rich that hath* something, *how rich is he that hath the* Maker and Owner of all things? *Am I* diseased in my body? *my Physician is both* Omniscient and Almighty, *and therefore I cannot miscarry. My Soul is sound, and I must not say* I am sick when my sinnes are forgiven me. *Although my* house doth not grow, *nor my Cattel, nor my Corn, nor my Children are sure to me, yet my God hath made with me* an everlasting Covenant, stable in all things and sure, which is all my salvation and all my desire. *Oh what can I want who have* Allsufficiency *for my supply? My God is liberty in Prison,* home *in banishment,* light *in darkness,* glory *in disgrace,* life *in death, and* all things *in nothing. O make me fearful of nothing but thine* anger, *and careful of nothing but thy* favour, *which whilst I enjoy I shall be happy in spight of Earth and Hell.*

Lord, help me whilst I am here in these lower Regions, *amidst such boisterous* winds *and* waters, *to endure all with patience, to be a gainer by every* Providence, *and in all things so to obey thy* Precepts, *that when my body shall be parted from my soul, my soul may be parted from all these sufferings, and translated to thine* upper Region *of Heaven, whether those* vapours *which cause these storms*

and tempests can never ascend, where all tears shall be wiped from mine eyes, *where thou wilt give me* beauty for ashes, the garment of gladness for the spirit of heaviness (*and after all my grievous conflicts with the Flesh, the World, and the Wicked one*) a Crown of Glory *on my head*, a Song of Triumph *in my mouth*, a Palm of Victory *in my hand*, *and to* reign with Christ for ever and ever. *Amen.*

The

THE AUTHORS BRIEF WISH To His BOOK.

LAnch *forth thou* little Pinnace, *into the* narrow Seas *of this* Brittish Coast, *and let the* gales *of the Spirit so fill thy* sailes, *that notwithstanding those* boistrous billows *which threaten to* sink *thee, thou mayst convoy thy* passengers *safely to the* happy Island, *the* land of promise. Ride *up and down to take in all, who will venture in so weak and so small a* bottom. *For their encouragement, thy* Fraught (*how unskilfully soever layd in*) *is a* precious treasure (*Directions for Christians how to make* godlines *their* busines *in all* Relations *and* Conditions) *and of great value;* Prayer *was the* long boat, *which attended thee all*

the while, to fetch *in thy* lading, *the* Law of God *is thy* Lanthorn, Sincerity *is thy* ballaſt, deſire to honour God *is thy* Main Maſt: Heaven *is the* Country *to which thou art ſailing, and thy* name *is* God-ſpeed. *Tis confeſt thou art full of* defects, ſervants *have been* faulty *in the diſcharge of their duty, and the* Maſter Work-man *moſt of all; but the* hand *of free grace can ſtop all thy* leaks, *and the divine bounty ſupply whatſoever thou* lackeſt. *Tis expected thou ſhouldſt meet with many* ſtormes, *as a* Veſſel *bound for the* Streights. *The* high wind *of* example *will riſe againſt thee, the* full tide *of* nature *will be ſure to croſs thee, and both conſpire to* overturn *thee. In every* road *thou art in danger of* ruine. *On the* Lee ſhore *the* quick-ſands *of the worlds allurements, on the* weather-ſhore *the* rocks *of its affrightments will endeavour to* overwhelm *thee; Beſides, that* Great Gallion *of the dead* Sea, *whoſe* Captain *is the* Prince of darkneſs, *whoſe* Card *is the* wiſdom from beneath, ſenſual, earthly, diveliſh, *whoſe* Name *is* Apollyon, *whoſe* Bolt-ſprit *is the* Cuſtomes *of men, whoſe* Cables *are* Emnity againſt God, *whoſe* Officers *and* mariners, *are all ſworn agents for* hell, *will have thee in* chaſe, *and try either with her* fiery darts *of temptations to* blow thee up, *or with her* great Ordinances *of Atheiſts ſcoffs and taunts to* ſink *thee down. But be of Good Courage, he that* oweth *thee (for whoſe* uſe, *and at whoſe* coſt *thou waſt* built) *hath all thine enemies at his* beck *and* bidding. The Lord is a man of War, the Lord

is

is his name. *He can ſink thy purſuers, thoſe* Arch-Pyrates, *as* lead in the midſt of the mighty waters, *and make the tempeſtuous Seas* as ſtill as a ſtone, till the people paſs over which he hath purchaſed. *If he ſay*, Peace, be ſtill, *the moſt forcible* winds, *and fierceſt* waters *will be* huſht (*as a child crying*) *into a quiet* calm. *Let divine* goodneſs, *which is the beſt* Enſurance office, *ſecure thy* lading, *and all the* lives *in thee: Let that* power *which is* Almighty, *command the ſurging waves to* mount thee, *and all in thee*, nearer *to* Heaven, *and make the ſtrongeſt contrary winds* ſerviceable *to tranſport them to their* bliſful Heaven. *Let all the* veſſels (*of* civil *and* natural *affairs*) *that ſhall ever keep thee* company, *ſtrike* ſail *all the way to thy* burden (*I would ſay thy* delight *and* glory) Religion, *and let the greateſt* Potentates *count it their* honour *and* happineſs *to protect it. Let all that* embarke *in thee, take* faith *for their* guide, Scripture *for their compaſs, a holy* fear *for their* ſounding line, *the* Sun of Righteouſneſs *for their* load-ſtar, hope, ſure, and ſtedfaſt, faſtened within the vail *for their* Anchor, *the* white linnen of the Saints (*imputed*) Righteouſneſs, *with a* red Croſs *in it*, *of* precious blood, *for their Flag with this Motto*, Save us Maſter or we periſh; *And O thou* Captain *of* our ſalvation, *be pleaſed to undertake its conduct, and command. Let thy* Good ſpirit *ſo* ſteer *this poor bark, and ſo encourage and enable all the paſſengers in it, to* play the men *in their ſeveral places, againſt the aſſaults they ſhall meet with, from the*

World

World *the* Flesh *and the* Wicked one, *that in all their* Combats *they may through thy love and strength be more then* Conquerours, *and at last after all their tumblings and tossings, their hazards and hardships in the* troublesome Sea *of this World, arrive with* top and top gallant *at their* everlasting blessed harbour *to* pay *thee for their* goods *(thy graces) the* custome *of honour and praise, and for their safe* Portage, *love, joy, laud, and honour for* ever and ever. Amen, Amen.

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